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THE BOWER MANUSCRIPT.

FACSIMILE LEAVES, NAGARI TRANSCRIPT, ROMANISED
TRANSLITERATION AND ENGLISH
TRANSLATION WITH NOTES,

EDITED BY

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PARTS III TO VII.

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THE BOWER MANUSCRIPT.

XXVIII^a.

lakṣī [1] vṛihatī suvarṇa-	1
am × × × × × × × × ×	2
ka-kudavañ-cha [2]	
tōyē [1] m(ā)[tra × × ×	3
] nādivraṇa-dushtavraṇa-	4
× × × × × × kada-]	5
guṇḍī [5] śrīvēshṭaka-	6
; × × × × × × ×]	
siddham tailam nihamti	7
=tai(1)[am 7 × × × ×	8

6 vṛaṇaṇ samu [1] dādrum śvītram pāmām vicharchchikām maṇḍalāni sidhmāni
 [|| 8 ||] yōnī-bhagandarāṇi cha vināśayêd=[v]a(jraka)m tailam || 9 || [9a || 9
²× × × × u.] 10
 7 tkvāthya bhallātaka-śata-trayam [1] pāda-śēshē jalē tasmin=[× × × × — — × || 10 ||]

First Leaf: Reverse.

1 vishām=ativishāñ=ch=aiva pēshyāni pala(śaḥ) [k]sh[i]p[ē]t [1³ × × × ×] 11
 2 pivēt=tailam mātrayā śakty-upētayā [|| 11 ||] tasmiñ=jīrṇnē tu āhāram=upa(pattyā) 12
 samācharēt [1] (a)[sh]t[ā × × × ×⁴]

¹ Metre of verses 1-9a: Āryā. Verses 6, 8 are Gīti, and verse 4 is an Upagīti.

² Metre of verses 10-18a: Ślōka.

³ Perhaps supply śka-māsam.

⁴ Perhaps read aśhīddāsa haṇyād.

- 3 d=dhīrō Buddhah klōśa-gaṇān=iva [12] Māṇibhadreṇa dattō 'yaṁ yōga ēsha 13
 mumūṣhāvē [1] kārūṇyād=ārdra-chittēna bhikṣhavē ku(śṭha)[-nāśanaḥ 13 14
 ×××× ∪ — ×]
- 4 viśīrṇa-āṅguli-nūśikāḥ [1] ētēna s[u]-p[r]ā[du]r-jātō graha-mukta iv=ōḍu-rāt 15
 [14] Trāyamāṇām viśālām cha ka[ṭukārōhiṇīm ∪ — 1 × × × × ∪ — ×
- 5 tva](g)-ēlañ=cha sam-āśīkāḥ [15] nahikā-kaśī-yuktān⁶=sūkṣma-chūrṇāni 16
 kārayēt [1] khadir-āsana-sārāṇām kuḍa[va × ∪ — ∪ — 16 17 × × × × ∪ — — 17
 ∪ × ×
- 6 × × vipācha]yēt [1] pivēt=karṣhēna saṁsṛijya chūrṇasy=ādyāch=cha bhōjanam
 17 18 jīrṇē sarpiṣ-v-vimiśrēna mudga-sūpēna shasṭī[kām 18a 19 × × × × 18, 19
 × × × × × × ×
- 7 × × × × × ×]nd[r]iyasya yōgā ayōgēna tu vāhyamānā grīṣm-ābhitaptās=turagā
 yath=aiv=ēti 19 20 'Ayaḥ-pal-ārdh(ē) tripha[lā ∪ — × ∪ — ∪ — — ∪ 20
 ∪ — ∪ — × 1]

Second Leaf: Obverse.

- 1 v[i]daṅga-s[ā]ra[m] khadirasya ch=ārdhāt=samā viḍa[m]gēna cha[— ∪ — × 20 21
 — — ∪ — — ∪ ∪ — ∪ — ×]
- 2 ṛitū-sthitam dvē kalaśē viśōshya [1] sarppir-m-madhubhyām sthaviṛō lih[ē](ta) [∪ —
 ∪ —](vat-prava)[- ∪ — × 21 22 — — ∪ — — ∪ ∪ —]
- 3 hamānaḥ śvās-ābhībhūtaś=chapal-āgra-hastaḥ [1] praśīrṇa-damṭō vikal-ēndriyō 'pi
 jī[rṇa-ābhībhūtō ∪ ∪ — ∪ — 22 23 — — ∪]
- 4 yuktō 'bhirataś=cha dharmmē [1] sarpiḥ-payōbhyaṁ hitam=annam=aśnam s=tārunya-
 saurūpya [∪ — ∪ — × 23 24 — — ∪ — — ∪ ∪ — ∪]
- 5 hānō ras-āśanō mudga-ras-āśa[nāś=cha 1 — — ∪ gātr-āvayavō 'pi kuśṭhī kuśṭham
 [∪ — — ∪ ∪ — ∪ — × 24 25 × × × × ∪ pā-]
- 6 ṭhānām tējōvatyās=tath=aiva cha [1] pippalīnāñ=cha mūlasya bhāgān=kuryāch=cha-
 tushpalān [25 26 × × × × ∪ — — × × × × × ∪ — ∪ × 1]
- 7 ×]itāyāḥ pravādānām mālātī-karavīrayōḥ [26] tvak=cha sapta palāśasya tathā 27
 śākōṭaka[sya cha 1 × × × × ∪ — — × × × × ×
- 8 nidhā]vayēt [27] agnīnā⁷ ch=aiva yuktēna samyak=kurvvīta sādhanam [1] cha- 28
 tur-bhāg-āvaśiṣṭam tu athainam=avatāra(y)[ēt 28 29 × × × × ∪ — — × × × 29
 × × ∪ —

Second Leaf: Reverse.

- 1 ∪ —]m [1] bhavéd=ativishāyās=tu tulyā kaṭukārōhiṇī 29 30 pippalīnāñ=cha kuḍa-
 vaṁ viḍamgānām tath=aiva cha [1] ku(ṭajasya cha) — — × × × × × ∪ — ∪ ×
 30 31 × ×
- 2 × ×]vayōś=ch=ātra dadyād=dvē dvē palē dhṛitē [1] kṣhārasya yāvaśūkasya svar-
 jīkāyās=tath=aiva cha [31] anēna cha ka[— — × × × × × ∪ — ∪ × 1] 32
- 3 kṣhārābhyām lavaṇābhyāñ=cha pachéd=vaidyō ghṛit-ādhakam [32] karṣhshō 33

⁶ One akshara wanting; perhaps read *kalasī*, but compare verse 1.

⁷ The following passage (No. 19) does not scan. It may perhaps be prose.

⁸ Metre of verses 20-24: Triṣṭubh.

⁹ Perhaps supply *gun-ōḍaya-sthaḥ*. Cf. Ashtānga Hṛdaya VI, 39, v 165.

¹⁰ Metre of verses 25-32: Ślōka.

¹¹ Read *agnīnā*.

- jīrnnē tu pātavyô viṣṭab[dh]ēr=[×○—○× | ××××○—¹×]
 4 sarvvē śāmyantē dēhinām [|| 33 || rakta]-(pitt)-āśrayân=vyādhin=gulmām ś=ch=aisha 34
 prithag-vi[dhān | ××××○—×××××○—○× || 34 ||]
 5 snigdham bhujjita ch=ātyartham khādên=mām[sam cha pi](vara)m [1] aty-agni-prati- 35
 ghāt-ārtham kāmksa[××○—○× || 35 || ×××××○—] 36
 6 n=vyādhin=niḥanyāt=parikīrtitān [1] étad=agni-ghṛitam nāma Ātrēya-vihitam pur
 =ēti ○ [|| 36 || Śatāvarī ch=āmśumatī pūtikā vṛihati-dva¹¹-] 37
 7 yam [1] gandharvvasya cha mūlāni mūlam sahacharasya cha [|| 37 ||] agnimanthasya 38
 vilvasya śvadamśtrā¹²[sa-punarnnavā | ēśhām daśa-palān=bhāgān-]
 8 (jala-dr)ôṇē vipāchayēt [|| 38 ||] śatāvarī-(rasa-p)[r]a(s)[th]ē [ksh]ī(ra)-pra(stha)- 39-
 [chatushtayam | pād-āvasēshē pūtē cha garbhē ch=ainam samācharēt || 39 ||]

Third Leaf: Obverse.

- 1 [śatapushpā dēvadāru mām]s[ī]m śailēyakam vachām [1] chandanam tagaram kush- 40
 ṭham=ēlām=āmśumatīm=api [|| 40 ||] étē(śhām kâ)rshikân=bhāgām=s=tasmim= 41
 s=tailē v[i]p[ā]chay[ē]t [1]
 2 ¹¹asya tailasya siddha]sya śrīṇu vīryam=atah=param [|| 41 ||] paṅgūnām vaḍavānāñ 42
 =cha kubjānām vāmanaiḥ saha [1] samāsēna cha bhagnānām bhagn-āsthinām
 tath=aiva cha [|| 42 ||] vāta-gu- 43
 3 [Imais=cha hṛich-chhūlaiḥ] (p)[ā]rsva-sūlais=cha dārunaiḥ [1] kāsaiḥ śvāsaiḥ plihair
 =gulmair=jalōdara-bhagandaraiḥ [|| 43 ||] kāmālā-pāṇḍu-rōgaiś=cha kshaya- 44
 kshīṇa-hata-prabhair [1]
 4 êk-āṅgam] kshīyatē yasya gati=yasya cha durbbalā [|| 44 ||] kshīṇ-ēndriyās=cha 45
 yē kē-chiḥ=jarā-jarjaritās=cha yē [1] uchchaiḥ śrīṇvamnti¹³ yē kē-chid=yē cha lallā
 bhava-
 5 nty=api [|| 45 ||] manda-mēdhās=cha yē lōkē śrutam yēshām cha naśyati [1] sa-vi- 46
 nāyakā narā yē cha¹⁴ nārīnām=apriyās=cha yē [|| 46 ||] vātikā vṛishapā yēshā- 47
 6 m=antra-vṛiddhiś=cha dārunā [1] nārīnām=ch=aiva yā bandhyā kākā-bandhyā cha yā
 bhavēt [|| 47 ||] sthit-ārttavā cha yā nārī tathā nasht-ārttavā cha yā [1] 48
 garbbham na labhatē yā cha bhagna-garbbhā cha yā
 7 bhavēt [|| 48 ||] yōnī-sūlēna yā bandhyā tath=aiva cha parisravā [1] dadrū-kiṭibha- 49
 kushṭhāni maṇḍalāni vicharchchikā [|| 49 ||] yāvantaḥ ślēsṃmikā rōgā vātikāḥ 50
 paṭtikās=[cha] yē [1]
 8 (pū)tikam cha mukham yasya mukhē dusṭa-vraṇās=cha yē [|| 50 ||] sarvvēshām 51
 =ēva rōgānām=étad=āhuḥ prasāadhanam [1] nasyam pānam=ath=ābhyamgas=tv=
 anuvāsanam=ēva vā [|| 51 ||] (lē)[hanam cha] 52

Third Leaf: Reverse.

- 1 prayōktavyam=āyur-vṛiddhi-karam nṛīnām [1] siddhārtham nāma nāmnā tu 53
 Nā[rāya]ṇa-vin[i]rm[i]tam [|| 52 ||] ¹⁴Varuṇaka-śākam chhāgala-mathitēna sid-

¹¹ The lacunae are supplied from the parallel passages, for which see the notes to the translation.

¹² Read *śrīṇvamnti* or *śrīṇvanti*.

¹³ This pāda has one syllable in excess.

¹⁴ Prose.

- dha[m] g(ôdh)ûm-âdya[m] bhumjita ○ || 53 || ¹⁵ × × × × ∪ 54
- 2 mûlâni marichâni sitâni cha [I] gavâm mûtrêna pishâni évitrasý=ôdvarttanam param
○ || 54 || ¹⁶ Guggulu-maricha-vidamgaih sarshshapa-kâsisa-musta-sarjarasaih 55
[I] sîrivêshâ-kâ(la)[gandhair=manah-]
- 3 sîlâ-tuttha-kampilyaih || 55 || ubhaya-haridrâ-sahitais=taila-vimîsraiḥ sthitair=d= 56
dinakar-âgnau [I] ébhir=l=liptam kushtham vrapâś=cha dushtâḥ samam yâmti ○
|| 56 || ¹⁷ Damti-trivrid-vidamgânâm pratyêka[m] pala-
- 4 pañchakam [I] mustâ-palâni trîṇi syur-harîtakyâḥ palam bhavêt || 57 || kâkô- 57
dumbarikâ-mûla-pala-dvitayam=êva' cha [I] snuhâ-kshîrêna badhnîyâd=ashṭau 58
daśa cha mōdakân || 58 || daśamê daśa- 59
- 5 (mê) divasê prâśniyâd=êka-mōdakam [I] jîrṇnê ch=âpi pivên=maṇḍam dvitîyê cha
vilêpikâm || 59 || pañcha-râtrêna kâma-âptam sarvva-kushṭha-vinâśanâḥ ○ 60
|| 60a ||
- 6 × × p[r]asiddhâ mōdakâḥ ○ || 60 || ¹⁸ Dhâtry-aksha-pathyâ sa-vidamga-vahnir=ârushkar- 61
âvalguja-bhṛimga-lôhah [I] krama-pravṛiddhais=tila-taila-magnaih sarvvâ-
- 7 [ṇi] kushṭhâni niha]mti lêhât || 61 || ¹⁹ Akâkôlinê 'pi udvarttayêt ○ || 62 || 62
²⁰ Karavîrak-êndravâruṇi-lâmgala-mûlâḥ samâḥ sa-guggulukâḥ [I] grîhadhûm- 63
ârdh-âmsa-yutâ yuktrâ²¹ vast-â-
- 8 [mbunâ × × || 63 || badara]-pramâṇa-guḍikâḥ kṛitvâ śushkâ bhagandarê vivṛitê [I] 64
pratidinam=anu tad=disataḥ pranaśyati bhagandaram na chirât || ○ || 64 ||
²² Punarnava-guḍûchi-nâgaram=ath=êshṭakâ- 65
- 9 [pâthakam ∪ — ∪] vaṭa-patra-nâḍa-pidak-ôdbhavê dêhinam [I] bhagandara-vinâśa-
nam vimala-tôya-pishṭam viduḥ vadanti bhishaj-ôttamaih satatam=êva nirdhâ-
(ritam) || ○ || 65 ||

Fourth Leaf: Obverse.

- 1 ²³ Tâlîsam maricham chavyam pal-ârdhinâni nâgarân [I] adhyarddham pippalî- 66
- 2 mûlât=pippalyâś=cha palam palam || 66 || karshaḥ syân=nâgapushpasya tuṭi- 67
karshsh-ârdham=êva cha [I]
- 3 × × × × ∪ — — × chû]rṇna-tri-guṇitô guḍaḥ || 67 || atô 'ksha-mâtrâ guḍikâ 68
madya-yûsha-payô-rasaih [I] pît-âmbhasâ bhakshitâ vâ sarvvân=hanyâd=gud-ô-
- 4 [dbhavân || 68 || ś](ûla)-p[â]nâtyaya-ch-chharddi-pramêha-vishama-jvarân [I] gulma- 69
pârśva-rujâ sôtha-hṛit-pâṇḍu-grahani-gadân || 69 || kâsa-hikk-âruchi-êvâsa- 70
- 5 [k]r[i]my-atîsâra-kâmalân [I] mandâgnitâm mûtrakṛichchhram hanyâch=chhôthafi-
cha s-âbhṛisam || 70 || êtad=êva bhavêch=chûrṇnam sitâ-chûrṇna-chatur- 71
guṇam [I] sa-pittêshu vikârêshu vi-
- 6 sêshêṇ=âmrit-ôpamam || 71 || s-aiva vâ guḍikâ pathyâ-pala-traya-viśêshitâ [I] sôth- 72
ârsô-grahani-pâṇḍu-rôga-sûl-âpah=âdhikam ○ || 72 ||

- 7 Tad-yathâ svêtê svêtasy=âdhipatyê śatasy=âdhikarâṇê svâhâ [I]

²³ Metre of verse 54: Ślôka.

¹⁶ Metre of verses 55 and 56: Âryâ.

¹⁷ Metre of verses 57-60a: Ślôka.

¹⁸ Metre of verse 61: Triṣṭubh.

¹⁹ Prose.

²⁰ Metre of verses 63 and 64: Âryâ.

²¹ Perhaps read *yuktvâ*.

²² Metre of verse 65: Prithvî, a variety of the Atyashṭi, with 17 instants in the pāda.

²³ Metre of verses 66-72: Ślôka.

THE BOWER MANUSCRIPT.

PART III.—PLATES XXXV TO XXXVIII_a.

B.—TRANSLATION.¹

First Leaf: Obverse.

(I) An Oil.²

(Verses 1—4.) Take one karsha³ each of well-powdered, plumbago-root, Dantî (*Baliospermum montanum*), oleander-root, Guñja (*Abrus precatorius*) Lângalakî (*Gloriosa superba*), Vṛihati (*Solanum indicum*), Suvarṇapushpî (*Oassia fistula*), Pīlu (*Salvadora persica*), ginger, Nahikā,⁴ and sulphate of iron, (2) and add to them one kuḍava of the milky juice of Arka (*Calotropis gigantea*). (3) With all these drugs mix one prastha of oil in four times as much of water, and cow's urine (4) *This is a remedy* in cases of, ringworm, keloid tumour, and skin-diseases; also in cases of katri-mâlâ,⁵ fistulous sores, malignant sores, poisoned wounds, and enlargement of the lymphatic glands.

(II) The VAJRAKA Oil.⁶

(5—9_a) *Take* Kadamba (*Anthocephalus Cudamba*), root of the castor-oil-plant, Kushṭha (*Saussurea Lappa*), Pâṭhâ (*Stephania hernandifolia*)

¹ With a very few exceptions the whole of the formulae in this medical treatise are not traceable elsewhere. The exceptions are: formula No. IV, which is found identically elsewhere, No. XI nearly identically, and Nos. VII and XIV more or less differently. See the notes appended to those formulae.

² I have not been able to identify this formula elsewhere.

³ On this and other measures see *ante*, p. 13, note 17, p. 78, note 9, and p. 181, note 221.

⁴ *Nahikā* is not to be found in any Dictionary, European or Indian, accessible to me. It occurs in the *Ashṭāṅga Hṛdaya* VI, 30³³⁴ (v. 18_a), this being the only place where I have come across it in any Hindū medical work. The commentary there does not explain it. I take it to be a Prākṛitic spelling for *nakhikā*, and this to be the same as *nakhi* (or *nakha* or *vyāghra-nakha*), which is said to be *unguis odoratus*. See Dutt's *Hindu Materia Medica*, p. 15,

footnote. This *nakhi* is a favourite drug in skin-diseases.

⁵ *Katrimālā* is unknown to me. I cannot find it in any Hindū medical work accessible to me. Possibly there may be a misspelling. One would expect *ganḍamālā*, or perhaps *kachāḥhu-pām*⁴. The *Smaller Petersburg Dictionary* gives "*kattri* pl.=*kṛīḍarayaḥ*," but this affords no help.

⁶ In Hindū medical works two oils are given under the names of *Vajraka* (or 'adamantine') and *Mahā-vajraka* (or 'grand adamantine'). See *Ashṭāṅga Hṛdaya* IV, 19, vv. 79, 80⁴¹⁹ and vv. 81, 82⁴²⁰; *Vangasāna*, LVII⁶⁰⁸ (vv. 219-221 and vv. 222, 223); *Chakradatta* L, 68⁶¹⁶. Both are remedies for skin-diseases, but though they present coincident points, they are, in any case, quite different recensions. Two other, again quite different, recensions of a *Vajraka* and a *Mahāvajraka* Clarified butter are given in the *Vangasāna* LVII^{608, 607} (vv. 204, 205 and 206-208), *Chakradatta* L, 64⁶¹⁶.

babarang, , Nirguṇḍī (*Fitex Negundo*), (3) turpentine, Kampilyaka (*Mallotus philippinensis*), deodar, realgar, Viśālā (*Citrullus Colocynthis*), and root-bark from the Mahādruma (*Ficus religiosa*). (7) An oil prepared with half an aksha⁸ of each of these drugs cures piles and is as good a desiccant as any radiant heat or lancet or caustic. (8) any kind of sore, ringworm, leucoderma, eczema, psoriasis guttata and inveterata,⁷ pityriasis, (9a) diseases of the female organs of generation, and fistula-in-ano. For all these diseases the Vajraka (or 'adamantine') oil is remedy.

(III) An Oil by Mānibhadra.⁸

(10—14.) Having boiled three hundred pala⁹ of Bhallātaka (*Semecarpus Anacardium*) and in water, till the whole is reduced to one quarter of its original quantity,

First Leaf: Reverse.

(11) throw into it one pala each of pastes of powdered , Vishā (*Aconitum ferox*) and Ativishā (*Aconitum heterophyllum*). This oil the patient should drink for one month in doses suited to his constitution. (12) After digesting it, he may take food in suitable quantities. By the steadfast use of this oil, he will overcome the eighteen skin-diseases just as Buddha did the various kinds of moral defilements. (13) This prescription, as a remedy for skin-diseases, was given by Mānibhadra,⁹ out of compassion and tenderness of heart, to a monk who was on the point of death. (14) A patient whose nose and fingers have rotted away, ~~is restored by this oil just as the~~ appears to sight.

(IV) A Powder.²

(15—19.) Take equal parts of Trāyamāṇa,¹⁰ Viśālā (*Citrullus Colocynthis*), Katukā (*Picrorrhiza Kurroa*), , cinnamon-bark, and cardamoms, (16) add Nahikā⁴ and Kalasī (*Hamionitis cordifolia*), and make the whole into fine powder, and then boil it with a kuḍava³ of the wood of Khadira (*Acacia Catechu*) and Asana (*Terminalia tomentosa*), (17) This may be taken as a draught, or mixing one karsha of each of the powders, it may be taken in one's food. (18a) When it is digested, one may eat Shashtikā rice¹¹ with soup of Mudga

⁷ In the original the diseases, here translated by *psoriasis guttata*, *psoriasis inveterata*, and *pityriasis*, are respectively called *vicharchikā*, *maṇḍala* and *sidhma*. In the Nidāna, p. 177, the *maṇḍala* and *vicharchikā* are described as similar skin-diseases due to vitiation of the phlegm; and as *maṇḍala* is one of the *mahākushṭha* or 'great skin-diseases,' while *vicharchikā* belongs to the *keṣhūdra-kushṭha* or 'minor skin-diseases' (see Nidāna, p. 179), *maṇḍala* would seem to be a severer form of *psoriasis*. It has its name from the dry, circular patches, covered with white scales, which overspread the skin, see Nidāna, p. 174. The *maṇḍala* and the *sidhma* are two of the seven varieties of *mahākushṭha* or 'great skin-diseases,' and *sidhma* is, by Dr. U. Ch. Dutt, identified with *pityriasis*; see Nidāna, pp. 174, 178. See also *ante*, p. 182, note 228.

⁸ I have not been able to trace this formula in any other Hindū medical work. There is a prescription, ascribed to Mānibhadra, in the Ashtāṅga Hridaya IV, 19^{11a} (vv. 31, 32), but it is not an oil, but (apparently) a linetus, and its ingredients are quite different. On the other hand, the Chakradatta I, 57¹¹ has a formula for a Ballātaka oil; but it is a simple oil, with no other ingredients, nor is it ascribed to Mānibhadra.

⁹ Mānibhadra is a well known figure in Buddhist tradition. He was a Mahā-yaksha, or prince of Yakshas, and is famous for his kindly disposition to people in trouble. He is equally well known to Jain and Brahmanic tradition.

¹⁰ See *ante*, p. 84, note 37.

¹¹ See *ante*, p. 112, note 147.

(*Phaseolus Mungo*) mixed with clarified butter. (19) Prescriptions for
 . . . senses (?), just as horses which are oppressed by heat are driven without a yoke.

(V) A Linctus.²

(20—24a.) Take half a pala of iron, the three myrobalans,¹²

Second Leaf : Obverse.

baberang-seeds, half as much of Khadira (*Acacia Catechu*), and of
 . . . a quantity equal to the baberang. (21) Having allowed this to stand for a season of, an Elder, while fasting, should take two kalāśa of it in the form of a linctus, *prepared* with clarified butter and honey, (22) when he is afflicted with asthma, or trembling of the fingers, or decay of his teeth, or failure of his senses, or encroachment of old age, while he is devoted to the practice of the Law. (23) If he diets himself on suitable food, *prepared* with clarified butter and milk, he will recover youth and beauty; and by dieting on juices and on infusions of Mudga (*Phaseolus Mungo*), a patient suffering from any skin-disease, in whatsoever limb or part of his body it may be, will be delivered from his disease,

(VI) The Agni Clarified Butter of Atrêya.²

(25—36a.) Take four pala³ each of, Pāṭhā (*Stephania hernandifolia*) Têjôvatî (*Piper Chaba*) and roots of long pepper, (26) of coral, Mālatî (*Jasminum grandiflorum*) and oleander, (27) and add seven pala of cinnamon-bark, Palāśa (*Butea frondosa*), Sākôtaka (*Trophis aspera*), (28) Now boil *the whole* thoroughly with the addition of some plumbago-root, and take it off *the fire* when it is reduced to one-fourth of its original quantity. (29) Now throw in

Second Leaf : Reverse.

of Ativishâ (*Aconitum heterophyllum*), and an equal quantity of Katukârôhinî (*Picrorrhiza Kurroa*), (30) also one kuḍava³ each of long pepper and baberang, and of Kuṭaja (*Holarrhena antidysenterica*) (31) and add two pala each of and, also of the carbonates of potash and soda. (32) With *the whole* of this and with various kinds of alkaline ashes and salts, the physician should boil one adhaka of clarified butter. (33) At the time of digesting, one karsha of *this preparation* may be taken to relieve constipation and all of mankind. (34) *It also relieves* disorders connected with hæmorrhagia, and the different kinds of abdominal tumours. The patient should partake of oleaginous substances¹³ in great abundance, and eat fat meat. (35) In cases of obstructed digestion *this preparation* is very desirable, it cures well-known diseases. (36) It is called the Agni (or 'plumbago-root') clarified butter, and was devised by Atrêya of old.

¹² See *ante*, p. 79, note 15.

| ¹³ See *ante*, p. 13, note 19.

(VII) The SIDDHĀRTHA Oil by Nārāyaṇa.¹⁴

(366—53.) Śatāvārī (*Asparagus racemosus*), Amśumatī (*Desmodium gangeticum*), Pūtikā (*Pongamia glabra*), the two Vṛihati,¹⁵ (37) roots of the castor-oil-plant and of Sahachara (*Barleria cristata*), also of Agnimantha (*Premna integrifolia*), bel, Svadamshṭrā (*Tribulus terrestris*), and Punarnavā (*Boerhaavia diffusa*). (38) Of each of these drugs boil ten pala³ in one drōṇa of water, adding one prastha of the juice of Śatāvārī (*Asparagus racemosus*), and four prastha of milk. (39) When this is reduced to one quarter of its original quantity and strained, take pastes of the following drugs :

Third Leaf : Obverse.

dill, deodar, Māmsī (*Nardostachys Jatamansi*), Śailāyaka,¹⁶ Vachā (*Acorus Calamus*), (40) sandal, Tagara (*Tabernaemontana coronaria*), Kushṭha (*Saussurea Lappa*), cardamoms, and Amśumatī (*Desmodium gangeticum*). Of these boil quantities of one karsha each in that oil. (41) And now hear the virtues of the oil, as thus prepared : It is a remedy for the lame, even in the case of horses,¹⁷ also for the humpbacked and the dwarfish ; (42) in short for those suffering from any nervous disease¹⁸ or bone-fracture, as well as those who suffer from abdominal tumours due to vitiated air, violent pains in the heart and sides, (43) various kinds of cough and asthma, hæmorrhoids, abdominal tumours, dropsy, fistula-in-ano, jaundice and morbid palor,¹⁹ emaciation, debility and sickly complexion;²⁰ (44) also for those who are paralyzed in one limb or in the whole body, and whose sense-powers are wasted (by abuse) or worn out by old age ; (45) for those who can hear only loud sounds, and who are stammerers ; for those whose mind is weak, and whose acquired knowledge is lost ; (46) for those men who have impediments (to intercourse with women) and who are undesired by women ; whose scrotum is disordered by air and who suffer from severe hernia ; (47) for those women who are barren or who bear only one child ; also for those whose menses are permanent or whose menses are altogether suppressed ; (48) for those who do not take conception or who suffer from miscarriages ; and for those who, whether barren or productive, are subject to severe

¹⁴ This formula occurs both in the Vangaśāna and Chakradatta, under the name of *Nārāyaṇa-taila*. In the commentary to the Chakradatta, that name is explained as derived either from its author Nārāyaṇa, or from its principal drug *Śatāvārī*, which has the synonym *Nārāyaṇī*. As, however, the formula distinctly ascribes the authorship to Nārāyaṇa, and as its proper name is here said to be *Siddhārtha*, and as the formula is also ascribed elsewhere to Viṣṇu, who is the same as Nārāyaṇa, that commentator's second alternative is clearly untenable. The Vangaśāna gives the formula in three recensions, respectively called the *śvalpa* or 'small' (XXIV, vv. 283-292³⁷³), *madhyama* or 'middle' (XXIV, vv. 293-302³⁷⁴), and *mahā* or 'great' (XXIV, vv. 303-315³⁷⁵). With the middle one of these the formula in our Manuscript most nearly agrees ; in fact, in several verses there is a verbal identity. But, on the whole, our formula represents a distinct, fourth recension. A fifth, short recension is given in the Vangaśāna XXIV, vv. 268-275³⁷¹, under the name of *Viṣṇu-taila*. The Chakradatta omits the *śvalpa*, but gives the *madhyama* (XXII, 66³⁷⁶) and *mahā* (XXII, 67³⁷⁶) and the *Viṣṇu-taila* (XXII, 65³⁷³). Most of those portions of the

formula, which are lost in our Manuscript, can with much probability be restored from the *madhyama* recension. It is a curious coincidence, that the *Ashtāṅga Hridaya* IV, 21⁴²⁷ (vv. 69-72a) gives a *Sahachara* oil which is made with the very same 10 pastes as the *Siddhārtha* oil, and which is ascribed to the ancient physician Bhṛṅga. This *Sahachara* oil, though made without those pastes, is given in our Manuscript, *ante*, p. 109, verses 339—336.

¹⁵ See *ante*, p. 91, note 60.

¹⁶ See *ante*, p. 20, note 66.

¹⁷ The meaning is not clearly expressed in our text of the formula ; but it becomes clear by a reference to the *madhyama* recension (see note 14) which says : " if a horse or an elephant or a man is afflicted with a nervous disease."

¹⁸ Our text has only *bhagna* 'broken,' which is not clear ; but the corresponding *vāta-bhagna* of the other recensions shows that *vāta-rōga* or 'nervous diseases' are intended.

¹⁹ See *ante*, p. 78, note 7.

²⁰ On *hata-piabhā*, lit. 'destroyed lustre,' see *ante*, p. 172, note 333.

pains in the womb; (49) for ringworm, keloid, psoriasis guttata and inveterata, and other skin-diseases; *in short* for any disease due to *derangement of* the phlegm, or the air, or the bile; (50) also for anyone whose mouth is fetid or infested with bad ulcers. Indeed, for every disease this *oil* is said to be a remedy. (51) It may be administered in the form of an errhine, or a draught, or a liniment, or an enema; also in the form of a linctus.

Third Leaf: Reverse.

In any of these ways it is said to promote the life of men. (52a) Hence it is truly called the Siddhârtha (or "efficacious") oil, and was devised by Nârâyana. (53 Prose.) The *patient's* diet should consist of leaves of Varuṇa (*Cratæva religiosa*), boiled with the pure buttermilk of goats, and of wheat and other *cereals*.

(VIII) A Liniment.²

(54.) Roots of and white pepper,²¹ powdered and made into a paste with the urine of cows, make an excellent liniment for *the cure of* leucoma.

(IX) Another Liniment.²²

(55 and 56.) Take Indian bdellium, black pepper, baberang, mustard, sulphate of iron, Musta (*Cyperus rotundus*), resin of Sarja (*Shorea robusta*), turpentine, Kālagandha (a kind of cobra), realgar, sulphate of copper, and Kampilya (*Mallotus philippinensis*), (56) together with both Haridrâ.²³ Mix the whole with oil, and expose it to the heat of the sun. Anointed with this *preparation*, skin-diseases and malignant sores obtain relief.

(X) A Formula for Boluses.²

(57—60a.) Take five pala³ each of Danti (*Baliospermum montanum*), turpeth-root, and baberang, three pala of Musta (*Cyperus rotundus*), one pala of chebulic myrobalan, (58) and two pala of the root of Kākōdumbarikâ (*Ficus hispida*). Bind the whole into a paste with the milky juice of Snuhâ (*Euphorbia neriifolia*), and make it into eighteen boluses. (59) On every tenth day take one of *these* boluses, and after digestion, drink a thin, and on the second day a thick gruel.²⁴ (60a) Within a period of five nights, taken at will, *these boluses* will cure all diseases of the skin. They are well-known as the boluses.²⁵

(XI) A Linctus.²⁶

(61 and 62.) Emblic, beleric and chebulic myrobalans, with baberang, plumbago-root, marking-nut, Avalguja (*Vernonia anthelmintica*), Bhṛṅga (*Eolipta alba*), and iron, in

²¹ See *ante*, p. 159, note 343.

²² This formula is only found in the Ashtāṅga Hṛīdaya IV, 19⁴¹⁹ (vv. 71, 72), where it occurs in the identical recension.

²³ See *ante*, p. 22, note 72.

²⁴ On manda 'thin gruel' and vilēpikā 'thick gruel' see *ante*, p. 149, note 298.

²⁵ It is a great pity that the name of the pills is lost. As two or perhaps three aksharas are lost, and as formulas are generally named after the principal ingredient, the name may have been *danti-mōḍaka* or *dantydā-mōḍaka*. I have not been able to trace this formula elsewhere.

²⁶ This formula is found, though in a slightly different recension in the Chakradatta I, 10⁴⁹. It is there given as a *lēpa* or 'plaster'; but the commentary observes, that this is an error of the scribe (*lēkhaka-dōṣha*) due to his carelessness (*pramāda*), and that the true reading is *lēṣa* or 'linctus,' as given in another recension (*pāṭha*) of another text-book (*tantrāntara*). I have not been able to identify this *tantrāntara*, but the recension there given runs as follows (in śloka): *Dhātṛī bībhī-takam pathyā vīḍāṅg-āgnīm-aruṣhkarām | vālgujī-lōka-bhṛī-ṅgañ-cha samohārṇam-atra varāhitam || tīla-tail-ānotam lihyāt śrēṣhṭham-ēṣaḍ-rasāyanam ||* It may be noted, however,

successively increasing quantities, and steeped in sesamum oil, may be used in the form of a linctus for the cure of all skin-diseases. (62 Prose.) Even in the case of Akâkôlina²⁷ it may be applied as a liniment.

(XII) A Formula for Pills.²

(63 and 64.) Take roots of oleander, Indravârunî (*Citrullus Colocynthis*), and Lângala (*Gloriosa superba*), and of Indian bdellium a quantity equal to their total. Add one half as much of soot, and mix the whole with goat's urine. (64) When dry, make it into pills of the weight of a badara,³ and administer them in the case of an open fistula-in-ano. If a patient does this regularly every day, his fistula will be cured in a short time.

(XIII) A Liniment.²

(65.) Punarnavâ (*Boerhaavia diffusa*), Guḍûchî (*Tinospora cordifolia*), dry ginger, and Ishṭakâpathaka (*Andropogon laniger*), powdered and made into a paste with clean water, may, after the ulcerous tube in the patient has been treated with the veins of leaves of the banyan tree,²⁸ be applied as a remedy against fistula-in-ano. So experienced physicians say; the best of them, indeed, have constantly recommended it.

Fourth Leaf : Obverse.

(XIV) A Formula for Pills.²⁹

(66-72.) Take half a pala¹ each of *Tâlisa (*Taxus baccata*),³⁰ black pepper, and Chavya (*Piper Chaba*), one and a half pala of dry ginger, one pala each of long pepper and root of long pepper, (67) one karsha of Nâgapushpa (*Mesua ferrea*), and half a karsha of small cardamoms. Powder the whole and mix it with three times its quantity of molasses, (68) and make it into pills of the weight of an aksha.³ These, taken with liquor, soup, or milk, or with an infusion of turmeric, are a remedy against every kind of hæmorrhoids; (69) against severe abdominal pains, alcoholism, vomiting, urinary diseases, and irregular fever; against abdominal tumours, and pains in the sides; against inflammation, heart-diseases, morbid palor,¹⁹ and chronic diarrhoea. (70) They also cure cough, hiccough, loss of appetite, asthma, worms, dysentery, and severe jaundice, also dyspepsia, and strangury, and slight inflammation.³¹ (71) The same powder, mixed with four times its quantity of sugar, makes a most excellent (lit. ambrosia-like) remedy

that the prose remark appended to the formula in our Manuscript supports to some extent the reading *lêpa*. The Vangasêna LVII⁶⁰⁰ (vv. 139, 140) gives a similar formula for *guḍîkâ* or 'pills,' called the *triphal-âdya*. It agrees in seven out of the nine ingredients of our formula. The same formula for pills, but in a much longer recension, is given in the Vangasêna LVII⁶⁰⁰ (vv. 142-150), called *triphal-âdya mûḍaka*. Again the same formula, though in a different, short recension, is given in the Ashtânga Hridaya IV, 19⁴³⁷ (v. 45). Further, another formula, similar to ours, for a linctus, occurs in the Ashtânga Hridaya IV, 19⁴⁴ (v. 46) and Vangasêna LVII⁶⁰⁰ (v. 141), under the name of *śaśāṅkalâkṣhâḍi-lêḥa*. It agrees, however, with our formula only in five ingredients.

²⁷ The word *akâkôlina* is not found in any Sanskrit dictionary, available by me, nor can I discover its meaning. Kavirâj Binod Bihari Gupta suggests that it might be a misspelling for *atkâ-âlô linê*, i.e., 'even afterwards when

(the eruption) has disappeared, it should be applied as a liniment.'

²⁸ The text is here mutilated, and the translation is conjectural; but I am informed by Kavirâj Binod Bihari Gupta that "ulcers are still cured by banyan tree leaves being placed over them with the veins of the leaves opened with a knife."

²⁹ This formula occurs, though in a rather different recension, in the Ashtânga Hridaya IV, 10³⁷⁸ (vv. 16-21). The ingredients and ratios differ, but both recensions agree in the three alternative ways of making or using the pills. A similar formula, more like that in the Ashtânga Hridaya, is found in the Vangasêna V⁴⁸⁸ (vv. 149-161) and Chakradatta V, 20¹²⁷, under the name of *Prâna-dâ guḍîkâ*.

³⁰ See *ante*, p. 78, note 6.

³¹ There may be here a false reading, as 'inflammation' is already enumerated in verse 69.

especially in diseases due to derangement of the bile. (72) The same pills, taken with the addition of three pala of chebulic myrobalans, are an excellent remedy against inflammation, piles, chronic diarrhoea, morbid palor,³² and severe abdominal pains.

³² This *is* as *it is* in the white realm of the white, in the department of the one hundred; svâhâ!

³² The usual meaning of the phrase *tad=yatâd* is 'this is as follows,' referring to what comes after, while here the phrase would seem to refer to the treatise that precedes. But the translation of the whole remark is conjectural. I do not profess to understand its meaning. It may be noted that its script is different from that in the body of the manuscript (Part III) to which it is appended; it also differs from the script in Part IV of the Manuscript which commences on the reverse of the fourth leaf. It agrees more nearly with the script to be seen in Part V, and the remark would appear to have been added by the scribe of that Part.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII^b TO XLII.

A.—TRANSLITERATION.

First Leaf: Reverse.

- 1 ☉ Namô Nandi-rudr-êśvarāya — namô āchāryēbhyaḥ namô Īśvarāya — namô
Māni(bhad)r(āya) *namas=sarvva-yakshēbhyaḥ*¹
- 2 namaḥ sarvva-dēvēbhyaḥ Śivāya namaḥ Shashṭhiyē namaḥ Prajāpatayē namaḥ
Rudrāya namaḥ namô Vaiśravaṇāya namô Marutānām namaḥ prāsa-
- 3 kâ patantu imasy-ārthasya kâranâ hili 2 kumbhakâri-mâtāṅga-yuktâ patantu yat=
satyam sarvva-siddhānām yat=satyam sarvva-vâdīnām tēna satyēna satya-
samayēna nashṭam vinashtam
- 4 [ksh]ē[m]-āk[sh]ēmam lābh-ālābham jay-ājayam Śiv-ānudarśaya svâ² — satya-
Nārāyaṇē ch=aiva dēvatē ṛishishu ch=aiva satyam mantram vṛitis=satyam
samakshâ patantu svâhâ satyam ch=aiva tu drasṭavyam ni-
- 5 ×××××××××× mantr-aushadhīnām cha nimitta-valam=am-antaram³ mṛi-
shatāyām dēvatām Viṣṇu navikāyām chaṇṭayānta || 5 || 444 Namaḥ puru- 1
sha-siṅghasya prasannas=tē Janārdanaḥ [1]
- 6 nihatâ śattravas=sarvvē yad=ipsasē⁴ kam || Navikkī 333 Na tē śōkō na v-āyāsō 2
nīch-ōchcham na cha tē bhayaḥ [1]

Second Leaf: Obverse.

- 1 [×××××—×××××](prâ)psasi || Patṭa-bandhaḥ || 222 Sarvva-kāma- 3
samṛiddhē 'pi sukham janir=upadravam [1] utpannē tataḥ ch=aiva dēvam
śamaya tē bhayam⁵ || Kāla-viddhiḥ || 111. Parihīyatē tē buddhiḥ 4

¹ The italicised words are crossed out in the original

² Read *svâhâ*.

³ Read *valam=antaram*; *am* is superfluous.

⁴ Read *ipsasē*. The conclusion of the verse is mutilated.
One would expect *kariṣhyasi* or a similar phrase.

⁵ In the third pāda one syllable is wanting. Perhaps read *sataṭam*.

- 2 [××××—]h [I] ārambhas=chintitô yas=tê nishpala⁶ sa bhavishyati [II] 5
 Śāpaṭaḥ 443 Vyādhibhir=m=mōkskhyasē kshipram sukhāṁ vā prāpsyasē tathā [I] 5
 n=āty-uchchaṁ n=āti-nīchaṁ cha phalam=āsādayishyasi — || Dvītiya-śāpaṭa ||
 3 [4](34) Āyasô⁷ dṛśyatē ghōrō yēbhyas=cha tava vīgrahaḥ [I] nishphalam dṛśyatē 6
 kāryam prichchhasē yasya kāraṇā — || Tṛtīya-śāpaṭaḥ || 344 Samāgamam 7
 chintayasē kalyāṇi⁸ na cha yuchyatē [I]
 4 na tē śarīra-santāpō bhōgām ch=aiv=ōpalapsyasi † ||⁹ 343 Sarvv-ārtha-siddhi-sam- 8
 pada-kāma-bhōgaḥ samānvitaḥ [I] achirēṇ=aiva kālēna bhavishyati sa nityāt¹⁰ [I]
 Dvītiyā mālī — || 334 Ayam sa-puṇyō labhasē 9
 5 hy=ānandaḥ prīti-varddhanaḥ [I] atvarāt=su-mahān=arthā¹¹ tvaritō vai na lapsyasi 10
 — ||¹² 433 Ayam tvayā mahān=arthas=chintitō 'rthas=tat=ōttamaḥ¹³ [I] pravāsam 10
 kshēma-gamanam vāndhavaiś=cha samāgamam [II] Vahulaḥ 324
 6 Dīrgham=āyur=m=mahān=arthāḥ prāpsasē n=ayam¹⁴=uttama [I] dhana-dhānyam 11
 karittram cha bhōgān=avi cha prāpsasi¹⁵ [II] Dvītiyō vahulaḥ 432 Dṛśyatē 12
 āgam[ō] yatra tvayā su-pariniśchitaḥ [I] ātmānam ch=aiv=ārthas=cha¹⁶ tatō
 grihy=āgamishyasi [II]
 7 Tṛtīyō vahulaḥ 243 Vahulam dṛśyatē kāryam vahu-puttratvatām cha tē [I] pra- 13
 tīksha śubham=ātmā(n)am sarvvam=ēva tad=avāpsyasi — [II] Chaturthō vahulaḥ
 423 Vahulō vijayas=tubhyam tushtā mittra-gaṇās=cha tē [I] sprihēsati paras= 14
 t[u]bhya[m]

Second Leaf: Reverse.

- 1 na parā sprihayishyasi — [II] Pañchamō vahulaḥ 342 Snēh-āgamasya tē chintā 15
 samsiddhēs=cha parā tava [I] anyōny-ābhibatā prīti — kim=āgamishyati
 gamyatā¹⁷ [II] Kūṭaḥ 414 Rājatō vīgrahō 'st=itī dharmmasya¹⁸=āti-parikshaya [I] 16
 2 labdham ch=aiva phalam tasmā dharmmam=ēva charishyasi — [II] Dvītiyō kūṭaḥ
 144 Chal-āchalam=idam sthānam na sukhāṁ prīti-varddhanam [I] vipramōkshasi 17
 dēvēti¹⁹ grihītō 'pi na samsāyah [II] Tṛtīyaḥ kūṭaḥ 441 Asti kshēmam bhayam 18
 n=āsti
 3 vijayō 'py=attra dṛśyatē [I] bhōkskhyasē kāma-chāṁgās=cha kutaś-chin=n=āsti tē
 bhayam [II] Bhadrā — 421 Parikshīṇā hy=anarthās=tē muktas²⁰=tē sarvva- 19
 kilvishā [I] vijēshyasi rīpūm sarvvām lābhas=tē samupasthitaḥ [II]
 4 Dvītiyā bhadra — 214 Manasā chintitā chint=ādi-padasya tu kāraṇā [I] kiñ-chit= 20
 kalam=udīkshasva²¹ tatō hastam=upaishyasi — [II] Tṛtīyā bhadra — || 142
 5 [par]i[prāp]syasi kanyām vai 21

Third Leaf: Obverse.

- 1 [mi]ttra[m] ch=anunayishyasi²² [I] prīti-saubhāgya-samyuktam dhanam dāsyanti

⁶ Read *nishphala*.

⁷ Read *dyāsō*.

⁸ Read *kalyāṇi*.

⁹ Here insert *Mālī*.

¹⁰ The fourth *pāda* is short by one syllable; read *nityataḥ*.

¹¹ Read *arhō*.

¹² Here insert *tṛtīyā mālī*.

¹³ Irregular sandhi for *tata uttamaḥ*.

¹⁴ Read *n=āyam*.

¹⁵ Read *prāpsyasi*.

¹⁶ The third *pāda* is short by one syllable; read *arhān=cha*.

¹⁷ This *pāda* has one syllable in excess.

¹⁸ Read *dharmmasya*.

¹⁹ Read *dēvēbhi* (for *dēvēbhir=grī*).

²⁰ Read *muktas*.

²¹ Here are two abortive aksharas in the text.

²² Read *ch=anunayishyasi*, i.e., *cha anunayishyasi*.

- dēvatāḥ [1] Chaturthā bhadra 241 Vṛittis=cha n=ākshayas=sarvvô dēvatēbhyô 22
na tē bhayam [1] yathā kurvvasi kurvvāṇ(ô)
- 2 [××××a]vāpsyasi — [1] 412 ॥ Śakti 341 Parigrahaṁ chintayasē tach=cha śi- 23
ghram=avāpsyasi — [1] artha-kāma-pradatāraṁ vāndhavaṁ priti-darśanam [1]
Dvitiyā śakti — ॥ 134
- 3 [Samā](ga)ma[m] chintayasē tach=cha śiḡhram samēshyati [1] aśmīnai[×] kṛitā lē- 24
khā n=ēshyā na bhaviṣhyati²³ [1] Tṛitīyā śakti 413²⁴ Upasthita viśiṣṭas=tē tathā 25
lābhas=cha
- 4 dṛiṣyatē [1] kuṭumvê ch=âtula-vṛiddhir=bhaviṣhyati na samśayâ²⁵ [1] Chaturthā 26
śakti 314 Eka-ch-chhatṛām mahīm kṛitsnām rājā nihata-kaṇṭakāḥ [1] ākramya
bhōkshyasē śatṛum gaṇais=samuditas=sadā — ॥
- 5 Pañchamī śakti — ²⁶143 Na ch=ēchchasi su-mittṛatvaṁ su-mittṛē rāmyasē sadā [1] 27
— kṛit-ākṛitās=cha tē mittṛā śatṛutvaṁ yānty=akāraṇam — ॥
- 6 Shashthī śakti 431 Samāgamam chintayasē sarvvaṁthâ²⁷ sa samēshyati²⁸ [1] kâlê²⁹ 28
prāpsyasē sô 'rthaḥ anirvvēdam tath=aiva cha [1] Dundubhī 321 Yat=tē nashṭam 29
vinashṭam vâ chōrair=apahṛitam cha yat [1]
- 7 (para-ha)sta-gataṁ v=âpi na chirât=tad=avāpsyasi — [1] Dvitiyā dundubhī 213
Vimuktas=tvam saḥâyê³⁰=tu su-mittṛai saha varttasē [1] labdhavyâś=cha priyā 30
hy=arthā viruddham dēvatai sprihā ॥

Third Leaf : Reverse.

- 1 [Tṛitī]y[â] (dundubhī) 132 Paritōshaḥ śarīrasya dṛiṣyatē tava sāmpratam. [1] dē- 31
vatānām cha pūjāyāḥ nivṛittir=upalabhyatē — [1] Chaturthī dundubhī —231
Asti tē kalaham ghōram 32
- 2 śatṛubhis=saha dṛiṣyatē [1] na tatra lapsyasē klēsam pratyarthim cha vijēsh-
yasi — [1] Pañchamī dundubhī — ॥ 312 Uttamō dṛiṣyatē lambhaḥ puttra- 33
janmam tath=aiva cha — [1] īpsitām ś=ch=aiva kāmām
- 3 prāpsyasē n=âttra samśayaḥ [1] Shashthī dundubhī 123 Paribhramati buddhis=tē 34
sthānam ch=aiva chal-āchalam [1] māsa-māttṛam=udikshasva tataḥ sukham=
avāpsyasi — [1]
- 4 Prathamō vṛiṣhaḥ 442 Yat=tav=āsti gṛihē kiñ-chi gāvô dbānyam dhanam tathā [1] 35
visrijyas=tvam dvijātibhyaḥ vṛiddhis=tē samupasthitā — [1]
- 5 [Dvitiyô vṛi]shaḥ 244 Samāgamam chintayasē dūra-stha ch=aiva tē priyaḥ [1] 36
samṛiddham sarvva-kāmēshu na chirēṇa samēshyati [1] Tṛitīyô vṛiṣhaḥ
- 6 [424 V]andhanam prāpsyasē ghōram puna sthānam cha prāpsyasi [1] bhaviṣhyati 37
phalam ch=aiva nirvṛitiś=cha bhaviṣhyati — [1] Prathamā prēshyā —

Fourth Leaf : Obverse.

- 1 [422 ×××××]savâ vâ vidyām vâ yadi yāchasē [1] gṛih=aiva niratas=tishṭha 38

²³ The fourth pāda is short by one syllable.

²⁴ The original has 4813, with the first figure 3 cancelled.

²⁵ The words *na samśayâ* were originally omitted, and have been inserted interlinearly.

²⁶ Here the Manuscript originally had 314 which is defaced.

²⁷ Read *sarvvatā*.

²⁸ Read *samēshyati*; cf. verse 24. But see translation, note 5.

²⁹ The third pāda is short by one syllable; read *kālēna*, m. c.

³⁰ Read *sahāyais*.

- sarvvam hi tava nishphalam [||] Dvitiyâ prêshyâ — || 242 Yas=tvayâ chintitô 39
hy=arthah
- 2 [××××—ta hi |] na pûrayati tat-karmmam yasya prichchhasi karanê³¹ — [||]
Tritiyâ prêshyâ — 224 Ya³² tvayâ chintitâ vâchâ tad-arthasya tu kâranâ [I] 40
bhavishyaty³³=artha-lambhas=tê
- 3 ('chir)[ê]n=âttra³⁴ samśayaḥ [||] Prathamâ viṭi — 332 Sâtatvam³⁵ tva[m] ni(r)âyâsaḥ 41
karmmanyas=ch=âpi³⁶ jîvitê [I] na tvam prâpsyasê dukkham pratyarthibhiḥ=cha
vijêshyasi³⁷ — [||] Dvitiyâ viṭi —
- 4 323 Na yujyasê phal-âarthêna nirvêdêna cha yujyasê [I] anyattra tvaritô gachchha 42
lapsyasê sukham=uttamam — [||]
- 5 Tritiyâ viṭi 233 Drîsyatê tê abhiprâyô dvipada[s](ya) [t](u) kâranâ [I] samêshyati 43
tê tatvêna³⁸ Marutasya vachô yathâ — [||] Prathama-karṇaḥ 114 Sampûjya 44
- 6 sarvva-karmâṇi saubhâgya-nirupadravaṁ [I] râja-lambhas=tu lapsyasê na chirâd= 45
iha bhavishyati³⁷ [||] Dvitiyâḥ karṇaḥ 141 Aîsvaryêna paribhrashṭâ samagraś
=ch=âpi [—]
- 7 si cha [I]

Fifth Leaf : Obverse.³⁹

- 1 [××××— — ×××]ch[××— —]sh[× || D]v[i](tî)yaḥ⁴⁰ karṇaḥ 41[I]
Addhvân[am] gamanaṁ chintâ dukkhêna cha samâgamaḥ [I] s-âvasêshêna 46
karyêna
- 2 [××××]⁴¹ na samśayaḥ [||] Prathamâ saṣâ — 322 Vijêshyasi ripûm sarvvam 47
pratyarthî valavâm ś=cha tē [I] lapsyasê prathamam sthânâṁ paschâch=
chhokam=avâpsyasi — [||]
- 3 Dvitiyâ saṣâ 232 Na cha jânishê kâryâṇi paschât-tapêna yujyasê [I] bhavishyati 48
cha tē lābha⁴² su-mukhas=tava dēvatâ — [||] Dvitiyâ⁴³ saṣâ
- 4 223 Śarîrê tava sandêha samatitô dur-âsadaḥ [I] dēvatânâṁ prasâdêna prâguṇyam 49
tava kēvalam [||] Prathamâḥ kâṇa 331 Prâguṇan=tê śarîrasya 50
- 5 lābhas=ch=ârthas=cha prâptayê [I] upasthitam cha tē kalyāṇam⁴⁴ (Maruta)sya vachô
yathâ — [||] Dvitiyâḥ kâṇaḥ tantra 313 Ârôgyam pul-âmbham cha⁴⁵ prêkshyasê 51
n=âttra samśayaḥ [I] lapsyasê sarvvathâ bhadram
- 6 bhôgâm ś=cha vipulâm tathâ [||] Tritiyâḥ kâṇa-tantraḥ 133 Mithyâ vadasi 52
yat=kiñ-chi mittrâm dvishasi nityadâ [I] dēvatânâṁ prasâdâd=vâ tishṭha tava
śrêyô bhavishyati⁴⁶ — [||]

Fifth Leaf : Reverse.

- 1 Prathamâś=chuñchunâḥ 311 Bhôgânâṁ viprayôgas=tê na chirêṇ=aiva drîsyatê [I] 53

³¹ Read *kâranâ*, or perhaps *kâranâ*.³² Read *yat=tvayâ*. Compare verse 52.³³ The original really has *chavishyati*, with *cha* defaced, the scribe having forgotten to replace it by *bha*.³⁴ The text is here mutilated; but sufficient remains to show that it must have been '*chirên=âttra* (for *achirêna atra*). The pâda, however, is short by one syllable, and the correct reading should have been '*chirêna n=âttra*.³⁵ Perhaps read *sâtatvam* or *satatam*.³⁶ *Âpi* is added interlinearly.³⁷ The scanning is irregular; the third pâda is too short and the fourth pâda too long, each by one syllable.³⁸ Read *tattvêna*; the reading of '*ti tē* is not quite clear.³⁹ The reverse of the fourth leaf is blank.⁴⁰ Read *Tritiyâḥ*.⁴¹ *Pratyêshyasi* may be supplied.⁴² The syllable *bha* is inserted below the line.⁴³ Read *tritiyâ*.⁴⁴ See note 17. Perhaps read *kalyam* or *kâryam*. Before *kâlyanam* two aksharas have been effaced; they seem to read *labdha*.⁴⁵ The first pâda is short by one syllable; read *vipul-âmbham* or perhaps *puna lābham*.⁴⁶ The fourth pâda has two syllables in excess.

- anyam samprāpsyasē sthānam mā vishādāṁ karishyasi — [II] Dvitiyaś=chuñ-
chunaḥ 131 Artha-siddhi[r]=d=dvaya[m] ch=(ai)va 54
- 2 kula-sthānam tath=aiva cha [I] prāpsyasē sarvva-kāmāṁ ś=cha marutasya vachō
yathā — [II] Tṛitiyaś⁴⁷=chuñchunaḥ 113 Vipramuktas tvam=arthébhyō mittraś= 55
cha suhrīd=ēva cha [I] utthānam chintayānasya
- 3 udvigna iva drīsyatē — [II] Prathamā pañchī — 221 Chal=ācha[lam-i]dāṁ sthānam 56
drīsyantē samākulam⁴⁸ [I] na cha n=ārambhasē kāryam dukkhēna cha vimuch-
yasē — [II] Dvitiyā pañchī — 122
- 4 Disaḥ sarvvā samāt=krāntā⁴⁹ kāla-dharmma⁵⁰ kurushva tī [I] sukham te na kār- 57
yam⁵¹=tē tēna tēshu kadā-chana : [II] *Tṛitiyā pañchī*⁵² 212⁵³ Paśu-vandhās⁵⁴=cha
yajñām vai vividhān-yakshasē tathā [I] 58
- 5 [arghyān]i cha samriddhāni dāsyasē n=āttra samśayaḥ [II] Tṛitiyaḥ pañchī 212 [II] 59
Prathamā kharī 112 Atikrāntā pariklēsā dukkham ch=aiva samānataḥ [I] subh-
āsubhād=vipramuktō 'si⁵⁵ lābhas=tē sa-
- 6 mupasthita — II

⁴⁷ Originally written *trītiyaś*, afterwards corrected to *tṛitiyaś*.

⁴⁸ Read *drīsyatē*. The second pāda is short by one syllable. Perhaps read *drīsyatē tē*.

⁴⁹ Probably read *samākkrāntā*.

⁵⁰ Read *dharma*.

⁵¹ Either read *kāryam tē* or *kāryam=tē*. The third pāda is short by one syllable.

⁵² The scribe had originally written 222, and afterwards defaced the lower stroke of the second 2, but apparently not satisfied with the correction, he repeated the numbering in line 5.

⁵³ Read *vandhām ś=cha*.

⁵⁴ The third pāda has one syllable in excess. Omit *subha* and read only *asubhād*.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII^b to XLII.

B.—TRANSLATION.

First Leaf: Reverse.

Salutation to Nandirudrêśvara ! Salutation to the Āchāryas ! Salutation to Íśvara ! Salutation to Māñibhadra ! Salutation to all Yakshas ! Salutation to all Dêvas. To Siva salutation ! To Shashthî salutation ! To Prajāpati salutation ! To Rudra salutation ! Salutation to Vaiśrāvaṇa ! Salutation to the Marutas ! Salutation !

Let the dice fall for the purpose of the present object (*i.e.*, of soothsaying) ! Hili ! Hili ! Let them fall as befits *the skill of* Kumbhakārî, the Mātanga woman¹ !

By the truth of all the Siddhas, by the truth of all Schools, by their truth and true consensus let Śiva declare what is lost and preserved,² peace and trouble, gain and loss, victory and defeat, svāhā ! On the holy Nārāyaṇa, the *tutelary* Dêvata, and on the Rishis rests the truth of the oracle, the truth of the process of *divination*. Let the dice fall openly ! svāhā ! Let the truth be seen !

The efficacy of magical formulas and medical herbs and prognostics is far from untruth. In praise of the Dêvata Vishṇu.³

¹ This is obscure. But as Mātanga and Chanḍāla are synonyms, there may be an allusion to the Chanḍāla cowherdess Kumbhakārî, whom Buddha is said to have converted. See Divyāvadāna (ed. Cowell and Neil), Pāmsupradāna, p. 348 : *śvaṃ=anuśrūyatśyadā Bhagavān=parinvreḍa-kāla-samayē 'pālāla-nāgam vniya Kumbhakārîm chanḍālîm gōpālîm cha tēshām Mathurām=anuprāptaḥ tatra Ānandam=āman-trayati*, i. e., 'thus it is related: when the Blessed One on the eve of his release, after having converted the Nāga Apālāla and the Chanḍāla cowherdess Kumbhakārî, had repaired in their company to Mathurā, he there addressed Ānanda.' (See also *ibidem*, p. 385.) I have not been able to discover any further account of Kumbhakārî, either in this avadāna or elsewhere. That Mātanga women, however, were proficient in the magic arts, is shown by the story, in the

Divyāvadāna (Kunāla, pp. 397, 398), how Aśoka's head-queen Trishyarakshitā, jealous of her supposed co-wife Pôdhi, employed a Mātanga woman to cause the bôdhi tree to wither and afterwards to revive. The Mātangas are described as *svapākas* or 'dog-eaters' and *chanḍālas* or outcasts, in the Divyāvadāna (Śārdula-karṇa, pp. 621, 622). Among the rustic women that attended on the Bôdhisattva, there was one called Kumbhakārî, see Lalita Vistara (Bibliotheca Indica ed., chap. 18, p. 331.)

² The preposition *vi* has the force of a privative, as in *vijarjara* 'fresh' (opp. *jarjara* 'old'), *vimala* 'clean,' *visikhin* 'tuftless,' etc., see *ante*, note 56, p. 19.

³ This paragraph is mutilated in the text, and not quite intelligible to me. Of the syllables *chanḍayānṭa* I can make nothing. They should represent the name of mantra 444.

(Verse 1.) 444 Salutation ! Janārdana is well-pleased with thee who art an excellent man. All thy enemies are killed. What thou shalt desire, that shall be done.⁴

(2.) A Navikkī : 333 : Thou experiencest neither sorrow nor fatigue ; nor hast thou any fear of either high or low ;

Second Leaf: Obverse.

. thou wilt receive.

(3.) A Paṭṭabandha : 222 : Even in the midst of the full enjoyment of all desires, one's happiness engenders molestation ; but as soon as it arises, may God allay thy fears.

(4.) A Kālaviddhi : 111 : Thy intelligence is at fault ; ; the undertaking which thou contemplatest will be fruitless.

(5.) *The first Śâpata* : 443 : Thou wilt quickly be delivered from all diseases ; or, again, thou wilt obtain happiness ; *but* in the result, thou wilt not attain anything either very great or very small.

(6.) The second Śâpata : 434 : I see a terrible effort *against those* with whom thou hast a conflict, *but* I see the work to be fruitless on account of which thou enquirest.

(7.) The third Śâpata : 344 : Thou contemplatest a meeting, *but* the fair one does not join thee ; thy body is heated *with desire*, *but* thou shalt obtain no enjoyment.⁵

(8.) *The first Mâlî* : 343 : The enjoyment of pleasure and wealth, and the fulfilment of all desires come together ; they will, in a very short time, be thine, and that for ever.

(9.) The second Mâlî : 334 : Thou takest this to be a valuable thing,⁶ *viz.*, happiness that promotes good-will ; by patience thou wilt attain that great object, but not if thou art impatient.

(10.) (The third Mâlî) : 433 : This is considered a great object by thee ; *but* there is a much better object than that : a safe journey into foreign parts and a *safe* return to one's friends.

(11.) *The first Vahula* : 324 : Long life is a great thing ; thou wilt not obtain this *which is* the best, *but* thou wilt obtain wealth in money and grain, and tools, and also enjoyments.

(12.) The second Vahula : 432 : I see thy arrival *at a place* where thou hast determined to go ; from thence thou wilt safely⁷ return with thy goods.

(13.) The third Vahula : 243 : Manifold, I see, is thy business and thou possessest many sons ;⁸ look forward to thy own happiness ; thou wilt obtain all that *belongs to it*.

(14.) The fourth Vahula : 423 : Manifold are thy triumphs, and thou hast

⁴ The conclusion of this verse is mutilated.

⁵ The negative particle is practically misplaced ; it must be constructed with the fourth pāda. Otherwise the meaning would be : 'thy body is not heated (with desire), yet thou shalt obtain enjoyment.'

⁶ The construction is like that in the 11th, 28th and 44th verses below, the transitive verb (*labbhasi*, *prâptvasi*, *samâśyasi*) being anomalously used with the nominative of the

object.

⁷ *Lit.*, 'taking thyself and thy goods.' I read *arthāṇ=cha*. The third pāda is short by one syllable, which may be mended by resolving the sandhi and reading *ch=auva arthāṇ=cha*.

⁸ In *putra-va-tâ* there is an anomalous duplication of the suffix of forming abstract nouns.

pleased thy numerous friends ; others will envy thee ;

Second Leaf : Reverse.

but thou wilt not envy them.⁹

(15.) The fifth Vahula : 342 : Thou expectest the coming of thy friend, and thou feelest sure¹⁰ of success ; *but* love is entertained reciprocally ; why should he come ? thou shouldst go.

(16.) The first Kûṭa : 414 : There is a quarrel with the king, hence there is a cessation of law and order ; *but* thou hast obtained thy advantage ; therefore thou shouldst surely observe law and order.

(17.) The second Kûṭa : 144 : Unsteady is thy present place ; there is neither comfort, nor progress in friendships ; *but* thou wilt get relief even if thou art held fast by the dévas : there is no doubt about it.

(18.) The third Kûṭa : 441 : There is comfort ; there is no fear ; I see here also triumph ; thou wilt enjoy women accomplished in the arts of love ; from nowhere hast thou anything to fear.

(19.) The first Bhadrâ : 421 : Thy disadvantages have disappeared ; all thy offences are forgiven ; thou wilt triumph over all thy enemies ; thy gain is imminent.

(20.) The second Bhadrâ : 214 : In thy mind thou hast conceived a plan for the purpose of obtaining the first place ; *but* wait some time : then it will fall into thy hands.

(21.) The third Bhadrâ : 142 : Thou wilt obtain a virgin,

Third Leaf : Obverse.

and wilt conciliate thy friend ; the dévatas will give thee wealth together with affection and good luck.

(22.) The fourth Bhadrâ : 241 : Thou hast a competency and thou sufferest no loss whatever ; thou hast no cause of fear from the dévatas ; as thou doest thy duties, thou wilt receive thy desires.

(Verse:—) (The fifth Bhadrâ :) 412 :¹¹

(23.) The first Śaktî : 341 : Thou art planning a marriage,¹² and thou will soon accomplish it, and obtain an affectionate relative who will bestow on thee wealth and pleasures.

(24.) The second Śaktî : 134 : Thou art planning a meeting, and that will soon come to pass ; the order has gone forth from the Ásvins,¹³ nor will it be anything unpleasant.

(25.) The third Śaktî : 413 : I see that something extraordinary is at hand for thee and also a gain ; in thy household also there will be an unequalled increase : there is no doubt about it.

(26.) The fourth Śaktî : 314 : As a king who has overcome all obstacles thou wilt,

⁹ I take *parā* as the abl. sing., for *parāt*.

¹⁰ *Parā*, nom. sing., sol. *chintā*.

¹¹ This verse, being mantra 412, is wanting in the Manuscript.

¹² Perhaps *parigraha* may be intended to be more general : 'possession of things.'

¹³ *Ásmīnai* I take to be intended for *Ásvinai*. The lost akshara may be supplied by reading either *āsvin=aiwa* (i.e., *āsvinā āwa*) or *āsvinai[ā] su-kritā*. As the Ásvins are always two, probably the latter reading is correct, though an unusual formation. The Ásvins are givers of luck. *Lakṣhā* refers to the writing of a man's fate on his skull.

well furnished with troops, conquer thy enemy, and constantly rule the whole earth under thy single sway.

(27.) The fifth Śakti: 431 : Thou mayest not desire to have any friend, or thou mayest always delight in having a friend ; (but) whether thou makest or dost not make friends, enmity they will conceive without any cause.

(28.) The sixth Śakti: 431 : Thou meditatest a meeting ; that will certainly come to pass ; in its proper time thou wilt attain that object, and there will be no disappointment.

(29.) The first Dundubhi: 321 : What thing of thine is lost or perished, or stolen by thieves, or passed into other hands, that thou wilt recover after a not-very-long time.

(30.) The second Dundubhi: 213 : Whether thou art forsaken by friends, or whether thou art supported by friends, thou wilt obtain thy favourite objects, in spite of the envy of the dēvatas.

Third Leaf : Reverse.

(31.) The third Dundubhi: 132 : I see that thou enjoyest health of body at the present time ; from the worship of the dēvatas thou obtainest this rest.

(32.) The fourth Dundubhi: 231 : I see that thou hast a grievous quarrel with thy enemies ; *but* thou wilt suffer no harm from it, and wilt triumph over thy adversary.

(33.) The fifth Dundubhi: 312 : I see that thou wilt make a very good acquisition ; moreover a son will be born to thee ; thy wished-for desires thou wilt obtain : there is no doubt about it.

(34.) The sixth Dundubhi: 123 : Thy mind is much perplexed ; thy position is unstable ; only wait one month ; then thou wilt obtain happiness.

(35.) The first Vṛisha: 442 : Whatever there is in thy house, cattle, grain and money, thou shouldst distribute among the Brāhmans ; thy advancement is *then* near at hand.

(36.) The second Vṛisha: 244 : Thou art planning a meeting, and thy beloved is far away ; *but* the fulfilment of all thy desires will come to pass in a not-very-long time.

(37.) The third Vṛisha: 424 : Thou wilt suffer grievous bondage, but thou wilt regain thy place ; thou wilt have thy reward and wilt also have peace.

(38.) The first Prêshyâ :

Fourth Leaf : Obverse.

422 : If thou desirest knowledge or, *but* sittest idly at home, thou wilt be altogether unsuccessful.

(39.) The second Prêshyâ: 242 : The thing that thou hast thought of,, it will not accomplish that business with regard to which thou enquirest.

(40.) The third Prêshyâ: 224 : The speech which thou hast meditated, that will be the cause of wealth : there will be acquisition of wealth for thee in a very short time : there is no doubt about it.

(41.) The first Viti: 332 : Thou hast never to take any trouble, and art clever in thy business ; thou wilt not suffer any misfortune, nor wilt thou be triumphed over by thy adversaries.

(42.) The second Viñi : 323 : Thou wilt not meet the object of thy advantage, and wilt meet with disappointment; *but* go quickly to another place, *and* thou wilt obtain very great happiness.

(43.) The third Viñi : 233 : I see thy purpose; it is with reference to some biped (man?)¹⁴; it will come to pass for thee as surely as the word of Maruta.¹⁵

(44.) The first Karna : 114 : Thou wilt be honoured with all ceremonies; and good fortune, peace and the requisites of a king thou wilt obtain; it will take place after a not-very-long time.

(45.) The second Karna : 141 : By the act of God thy whole property has been destroyed, and

Fifth Leaf : Obverse.

(46.) The third Karna : 411 : Thou meditatest going on a journey, but thou wilt meet with misfortune; thou wilt return with thy business unfinished : there is no doubt about it.

(47.) The first Sajâ : 322 : Thou wilt triumph over all thy enemies, but thou hast *one* powerful adversary; thou wilt obtain the first place, *but* afterwards thou wilt suffer sorrow.

(48.) The second Sajâ : 232 : Thou dost not understand business, and thou wilt suffer regret; but there will be a gain to thee, for thy dēvata is favourable.

(49.) The third Sajâ : 223 : A most serious danger to thy body has passed away; thy safety is solely due to the favour of the dēvatas.

(50.) The first Kâna : 331 : The safety of thy person, profit and wealth are within thy grasp, and thy prosperity is at hand as sure as the word of Maruta.¹⁵

(51.) The second Kâna formula : 313 : Thou expectest health and abundant power : there is no doubt about it; thou wilt certainly obtain prosperity, and abundant pleasures also.

(52.) The third Kâna formula : 133 : Thou speakest the untruth sometimes, *and* thou showest always ill-will to thy friends; *but* wait, *and* by the favour of the dēvatas thy prosperity will come to pass.

Fifth Leaf : Reverse.

(53.) The first Chuñchuna : 311 : I see that after a not-very-long time thou wilt be deprived of thy pleasures; *but* thou wilt obtain another place; do not give way to despondency.

(54.) The second Chuñchuna : 131 : Wealth and perfection : these two, and also family-rank, and all thy *other* desires thou wilt obtain, as surely as the word of Maruta.¹⁵

(55.) The third Chuñchuna : 113 : Thou art deprived of thy money and *forsaken* by thy friends and well-wishers; it appears to me as if thou wert troubled in thy mind about relief.

¹⁴ This is not intelligible. I would suggest to read *abhi-prāyāś 'dīpadasya*, with anomalous sandhi, for *ādīpadasya*; i.e., 'I see thy purpose; it is with reference to (obtaining) the first place.' Compare verse 20. A similar instance of the anomalous elision of an initial *d* occurs in Part II, fl. 25 b², *jāḍāhaka 'tmaguptāyāḥ* (for *ātmaguptāyāḥ*); see *ante*

p. 64, verse 825.

¹⁵ Maruta is the wind-god, who seems to be considered a luck-bringer. The Tibetan luck-commanding prayer-flags are generally adorned with the figure of the so-called 'wind-horse.'

(56.) The first Páñchî : 221 : I see that thy present position is unsafe and troubled ; never mind ! thou shouldst undertake some business, and thou shalt be delivered from thy misfortune.

(57.) The second Páñchî : 122 : All regions are attacked alike ; observe thou a seasonable line of conduct ; otherwise thou wilt not have either happiness or business in them at any time.¹⁶

(58.) The third Páñchî : 212 : Animal sacrifices and many other sacrifices thou wilt sacrifice ; and complete oblations thou wilt give : there is no doubt about it.

(59.) The first Kharî : 112 : Thy troubles have passed away and thy misfortune likewise ; thou art delivered from thy unlucky star ; thy prosperity is at hand.

¹⁶ The reading here is corrupt, but this meaning seems to be plain.

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PART V.—PLATES XLIII TO XLVIII.

A.—TRANSLITERATION.

First Leaf : Obverse.¹

- 1 [××××²] namasyāmi lōka-nātham Janārdanam — [1] yēna satyam=[i]da[m] dṛish- 1
 ta[m] ya divya [×∪—∪×∥1∥] ××××∪—×××××∪—∪×1× 2
 ××××∪—×
- 2 prāhu tat-sa(dbh)i³ ha dṛiśyā⁴ [∥2∥] tālā bhālā kā sukhām duḥkham⁵ jīvitam mara- 3
 nam tathā [1] iha sarvvaṁ manushyānām marudbhi samud(i)r(i)tam ∥3∥ (ri-) 4
 sh[i]bh[i] ni[rmitā—×]
- 3 Méru-vāsam prayōjitā — [1] imā vid(y)ā tataḥ s⁶=tēshām hṛishṭā vai mārut-ādayaḥ
 [∥4∥] tad=yathā [1] vimalē⁷ 2 nirmmalō⁸ dēvi dēvi va[××]yat=satyam ya(t=s)u-
 [×]-
- 4 tam tat=sarvva⁹ dariśaya [1] apētu⁹ mánusham chakshu divyam chakshu pravarttatu 1
 [1] apētu⁹ mánusha¹⁰ śrōtram divya¹¹ śrōtram pravarttatu [∥1∥] apētu⁹ mánusham 2
 gandham divyam ga-
- 5 ndha¹² pravarttatu,¹³ [1] apētu mánushā jihvā divyā jihvā pravarttatu [∥2∥] māli
 māli svāha [∥]

¹ The reverse of this leaf is blank.

² Perhaps supply *mahāddēvam*.

³ Conjectural reading. The akshara is blurred.

⁴ This pāda scans irregularly.

⁵ This pāda has one syllable in excess. Omit *kd*.

⁶ Omit either the visarga or *s*.

⁷ Probably read *nirmmalē*.

⁸ Read *sarvvaṁ*.

⁹ Prakṛitic for *apātu*.

¹⁰ Read *mánusham*.

¹¹ Read *divyam*.

¹² Read *gandham* (or rather *gandhāḥ*).

¹³ Here and elsewhere in the original manuscript a comma, or a single point (full-stop), or a double point (apparent visarga) are used as marks of interpunctuation. Occasionally the single point has a covered upward stroke, resembling a reversed comma.

Second Leaf: Obverse.

- 1 [441] Dv[ê cha]tushk[ê] padaś=ch=aiva yasy=âpatanitaḥ dhruvam [1] bandhu-nâśaś= 1
 cha klêśaś=cha pîdâ cha mahatî tava¹⁴, [1 1] virôdhaś=cha mahâ- 2
 2 tivrô nakshatra¹⁵ vidyatê¹⁶ tava, [1] na tē paitrikam sva-karmma ch=ai tishṭhati¹⁷
 [1 2] ya cha¹⁸ tē man-âdhyârta¹⁹-hridayên=ôpalakshitam [1] 3
 3 anyam=artham vimchintêhi²⁰ tasy=ôtpattir=(na) vidyatê, [1 3] pañcha-mâtrâṇi 4
 varshâṇi kliśyasi²¹ na cha vindasi²² [1] êtam cha tē abhijñâ-
 4 nam prishṭhê tilakas=tava²³ : ¹³[1 4] 144 Padam s=tu prathamam yatra dvê chash- 5
 kashu²⁴ sambhavaḥ [1] samntati²⁵ sarvva-kâryâṇâm dhanam ch=âdhigamish-
 yasi [1 5] 6
 5 kula-dêvô cha tē bhadrâ mahadêvô mahêśvaraḥ [1] tasya stavanam pûjâm cha jâgaram 6
 ch=âpi kârayam • ¹³[1 6] tava □ê[×] 7
 6 mahâlâbhô bhavishyati na samśayaḥ [1] êtam cha tē abhijñâna²⁶ sa-vra(s²⁷=th)ê[×](k)î 8
 (tava) • [1 7] svapnê cha tē mahâ-(v)â[d]ô [× □ ô × × ∪ — ∪ — 1]

Second Leaf: Reverse.

- 1 414 Chatushka pada²⁸ madhyam tu (avas)ân[ê] chatushkayaḥ [1 8] (ya)[× × × n]-
 t[i]ta (h)[y=]a[r]tha²⁹ [× × × × ∪ — ∪ — 1]
 2 yam cha artha vimchehi³⁰ sô 'pi tē vridhhi-kara³¹ śubhaḥ³² [1 9] mâtam pitaram 10
 mitrâ³³ sva-janâm ś=ch=aiva na manyas[i] — [1]
 3 na cha pûjayasê vridhham dêvataḥ mahêśvaram — [1 10] tēna tē chintitam dravyam 11
 sarvva³⁴ n=aiv=ôpavadyatê³⁵, [1] prasânnâ-
 4 s³⁶=tê karishyati śânti hridaya-nivṛiti³⁷ © [1 11] 334 Vyavahâra-kritâ prîti mitra- 12
 bandhu-
 5 samâgamam [1] sarvva-dukkha-vimôkshaś=cha bhûti-kâmô labhishyasi — [1 12] 13
 na sandêha itô shashṭhê tuva māsê mahâ-dhanaḥ [1]
 6 (ya)³⁷ tvayâ manasâ dhyâtam tasya lâbhô na samśayaḥ [1 13] avighnêna tu tat= 14
 sarvam sukhên=ôpagamishyati • ¹³[1] êtam cha abhijñânam³⁸ sa-vras³⁷=tê śirô-
 'rgâlam³⁹ [1 14]

Third Leaf: Obverse.

- 1 (433 S)[a ×] □y[a × ∪ — — ×] sarvva-pâpa-kshayas=tava ' ¹³[1] 15

¹⁴ The original has an indistinct aksbara written above *ta*, as if the reading were intended to be *mahatîs=tava*.

¹⁵ Read *nakshatram*.

¹⁶ Read *vidyatê*. The first letter, however, is uncertain; it looks perhaps more like *p* (*pidyatê*), though this does not lessen the difficulty.

¹⁷ This half-verse is mutilated; four feet are wanting. Probably read *ch=aiva*, which would complete the fourth pāda.

¹⁸ Read *yam cha*; see verse 9.

¹⁹ This pāda is short by one syllable. Perhaps read *taman-* or *kāman-*.

²⁰ Read *vichintêhi*.

²¹ Read *kliśyasi*.

²² Probably read *nandasi* or *vinandasi*. See verse 38.

²³ This pāda is short by one syllable. Read *prishṭh-ântê*. See below verse 25.

²⁴ Read *chatushka*. This pāda is short by one syllable. Perhaps read *chatushka stah sambhavaḥ*.

²⁵ Read *santati*.

²⁶ Read *abhijñânam*.

²⁷ This pāda is short by one syllable. Read *sa-vranas*. See verse 57.

²⁸ Read *chatushkaṁ padam*.

²⁹ Perhaps read *yat-tê vichintitam hy=artham*.

³⁰ Read *artham vichintêhi*.

³¹ Read *vridhhi-karah*.

³² This pāda has one syllable in excess.

³³ Read *mitrâm*, acc. plur. masc.; cf. *vridhham* in line 3.

³⁴ Read *ôpavadyatê*; see below note 104.

³⁵ Read *prasannas*.

³⁶ Read *śântim* and *nivṛitim*; or perhaps read *śânti-nivṛiti*, as dual.

³⁷ Read *yam*. See *ante*, note 18.

³⁸ This pāda is short by one syllable. Insert *tê*, see *ante*, verses 4 and 7.

³⁹ Read *'rgalam*.

- 2 bhavishyati cha tichintā⁴⁰ mana-dushta-karī dhruvā, [15] idam cha tē kṛitā 16
 chintā puruṣa prati⁴¹ [1] sarvvēśhām=abhimānēna śīghram=ēva bhavishyati
 — [16]
- 3 itō 'vvāśamē varshē⁴² dhanam adhigamishyasi — © [1] 243⁴³ Davaṭai⁴⁴ pratiban- 17
 dhāni chōrai nainṛitikai saha — [17] aśubhāni vichintēhi tēna tē 18
- 4 n=āsti sampadā [1] tasya tē n=āsti lābhō anyam=artham vichintiya⁴⁵, [18] adya 19
 tē su-bahū-kālō⁴⁶ kṣāyamānasya⁴⁷ na samśayah⁴⁸ [1] saśchā⁴⁹ bha-
- 5 dra cha tē kshipram sukhēn=ōpagamishyasi [19] © 344 Dhana-dhānyas=cha tē 20
 pūrṇnā asti sarvvasya sampadā, [1] ya³⁷ cha tē manasā dhyātām tan=ta⁴⁹ sarvva⁸
 bhavishyati [20]
- 6 kshīṇāni tava dukkhāni kalyāṇam tē upastitam⁵⁰ [1] bhavishyati cha tē⁵¹ prīti vidē- 21
 śa-gamanē⁵² s=tathā, [21] tatō artham=avāptō 'si 22
- 7 punar=ēv=āgamishyasi, [1]

Third Leaf: Reverse.

- 1 443 Śōbbhanan=tē idam kāryam putra-bhrāti-samāgamam :¹³ [22] bhavishyati⁵³ na 23
 sandēhō dhanam ch=ādhigamishyasi [1] sarvva-vyādhau prasamanam pr(i)t[i]-
 (r=ām)[ō](da-kā-)
- 2 rikā, [23] achirēn=aiva kālēna sarvvaṁ tē sambhavishyati.¹³ [1] ya³⁷ cha tē manasā 24
 dhyātām tam tē sarvva⁸ bhavishyati [24] tam labhishyasi mā sōcha sarvvaṁ tē 25
 sa-phalam sthita(m), [1]
- 3 ēta⁵⁴ cha tē abhijñānam prīṣṭ-āmtē tilakas=tava :¹³ [25] bhavishyati sarvvaṁ⁵⁵ yathā 26
 śāstrē nidarśita⁵⁶ [1] 434 Dhanam dhānyam cha pushtim cha kalyāṇam ch=ā-
- 4 dhigamishyasi⁵³— [26] dātum bhōktum cha tē kālō bhadran=tē samupasthitam [1] 27
 ya³⁷ cha tē manasā kiñchi artha-hētō⁵⁷ samāhitam [27] ta⁵⁸ labhishyasi mā sōcha 28
- 5 d[ri]śyatē sa-phalam tava [1] ētam cha tē abhijñānam maithunam sēvitam tvayā — 29
 [28] sa sapatnā⁵⁹ cha tē bhagnā lakshitē samusthitā⁶⁰ [1]

Fourth Leaf: Reverse.⁶¹

- 1 [34]3 Trika⁶² chatushkaś=cha⁶³ trikaś=ch=aiv=āśasānikah⁶⁴ [29] atra yah k[a 30
 × × × × 30 — 1]
- 2 arth-ānagamam⁶⁵ lābhō vastra-lābhō dhan-āgamam :¹³ [30] ramishyasi sadā hrish- 31
 tō jñāti-saṁgham puraskṛitah [1] ētam cha tē abh[i]jñāna[m × × × × 30]

⁴⁰ Read *vichintā*.

⁴¹ This pāda is mutilated.

⁴² This pāda is short by one syllable. Probably read
shīdāśamē.

⁴³ Read 343.

⁴⁴ Read *kavaṭai* (for *kapaṭai*).

⁴⁵ Read *vichintaya*.

⁴⁶ Read *su-bahū-kālō*.

⁴⁷ Read *kṣāyamānasya*.

⁴⁸ Read *paschā* (for *paschāt*).

⁴⁹ Read *tē*, also *sarvvaṁ*. See verse 25.

⁵⁰ Read *upasthitam*.

⁵¹ Perhaps read *vijayachāra-kṛitā*. See note to translation.

⁵² Read *gamanam*; and as to the sandhi, compare *padam*
s-tu in verse 5

⁵³ Read *bhavishyati*.

⁵⁴ Read *ētam*, cf. verses 4 and 7.

⁵⁵ This pāda is short by two syllables. Read *bhavishyati*
cha tē sarvvaṁ. See verse 54.

⁵⁶ Read *nidarśitam*.

⁵⁷ Read *hētō*.

⁵⁸ Read *tam*; cf. verse 25.

⁵⁹ Read *sā sapatnā* (for *sapatnā*).

⁶⁰ This pāda is short by one syllable. Read *samupasthitā*.

⁶¹ The obverse of this leaf is blank.

⁶² Read *trikam*.

⁶³ This pāda is short by two syllables. Insert *yatra*;
 cf. verses 34b, 55a.

⁶⁴ Read *avasānikah*.

⁶⁵ Probably read *arth-ānagamam*.

- 3 sé striyâ [|| 31 ||] © 141 Pada⁶⁶ chatushkaś=cha⁶³ pada⁶⁶ ch=aiv=āvasānikah [1] lābhō té 32
vipulō drishṭō lakshmi té samupasthitā [|| 32 ||]
4 nitya⁶⁷ māly-ōpahārē pujayāhi⁶⁸ Janārdanam [1] mitram cha sarvva-bhūtānām sadā 33
sambhāva ishyasi⁶⁹, [|| 33 ||]
5 (ch)im(ra)⁷⁰-jivō bhavishyasi dhanavā⁷¹ ś=cha nadrivadā⁷² © [|| 224 Dvikas=tu pra- 34
thamam yatra
6 [chatushkaś=ch=ā]vasānikah [|| 34 ||] putra-dāra-kalatrēpu⁷³ chirmntām⁷⁴ tē hṛidi vart- 35
tatē [1] kāryam para-gatam ch=aiva tasya margasi⁷⁵ nivṛiti⁷⁶ [|| 35 ||] bhavish- 36
yavi⁶³ (pu)m-
7 [— × × ×] tē kiñ-chi pāpakam, [1] paritāpaś=cha tē vṛitta abhyākhyana⁷⁷-kṛitō
mahā [|| 36 ||]

Fifth Leaf: Obverse.

- 1 [Yat=tē vich](intita)[m] kārya[m] tat=t[ē] sarvva[m] bhavishyati [1] ēta⁸⁴ cha té 37
abhijñanam guda-mūlē tilakās=tava © [|| 37 ||] 422 Chatushka prathamam [yatra 38
dvikaś=ch=aiv=ā-
2 vasā]nikam, [1] chirā prabhṛiti klēśō⁷⁸ dāridrēṇa na⁷⁹ nandasi, [|| 38 ||] para dra- 39
vyēshu haraṇam niyata⁸⁰ parimṛīsyasi, [1] satya-(vā)[k × ∪ — ×
3 × ×] nityam guṇ-ādhikah [|| 39 ||] tatō vipulō a[r]th[as=tē⁸¹] (bha)vishyati na sam- 40
śayah [1]
4 adya tē trini⁸¹ varshāṇi klāśyatō⁸² kārita⁸³ cha té [|| 40 ||] sapatnēna tē vāsō⁷³ tatō na su- 41
kham=ēdhasi © [|| 242
5 Purvva⁸⁴ dvikaś=chatushkaś=cha dvikaś=ch=aiv=āvasānikā⁸⁴ [|| 41 ||] āgamishyati tē bha- 42
dram tē ripunā sō(ka yaśaśa) — [1]
6 [×]□[×]m chintitam kāryam tam na kshipram bhavishyati — [|| 42 ||]

Fifth Leaf: Reverse.

- 1 [× × × × ∪ — — × k]shm[a]t[a]k[a]ti mahā-subhām [1] ētam cha tē abhijñanam 43
guhṛē tē tila-k[ā]lakah [|| 43 || × ×] chchh[a × ∪ 44
2 —] sarvva⁸⁵ manasā yam vichintitam⁸⁵=iti [1] © 442 Dvē chatushkē dvikaś=ch=aiva
vṛishō 'yam patitō tava [|| 44 ||] sa-m[i]tra[× ∪]s[a × × × × × × ∪ — ∪ × 45
3 gu]rukam bhārika⁸⁶ ch=aiva manasā tē vichintitam [|| 45 ||] kṛitam kārāvitam 46
ch=aiva tēna tē n=āsti nivṛiti⁸⁷, [1] riktakē ghatakē snāsi su[× × × ∪ —
∪ × || 46 || × × ×] 47

⁶⁶ Read *padam*.

⁶⁷ Read *nityam*.

⁶⁸ Read *pujayāhi*. The preceding pāda is short by one syllable, and the error of spelling arose through a confusion with the omitted final *shu* of *upahārdehu*; cf. below, note 73.

⁶⁹ Perhaps intended for *sambhāvayishyasi*.

⁷⁰ Read *chiram*.

⁷¹ Read *dhanavām*.

⁷² I have failed to read this word. The syllable *dri* and *dā* seem fairly clear; but the other two are illegible.

⁷³ Read *kalatrēshu*; cf. *ante*, note 68.

⁷⁴ Read *chintā*.

⁷⁵ Read *mārgasi*.

⁷⁶ Read *nivṛitīm*.

⁷⁷ Read *abhyākhyāna*.

⁷⁸ This pāda is short by one syllable. Perhaps add '*eti*'.

⁷⁹ *Na* is written below the line, the point of insertion being indicated by a cross.

⁸⁰ Read *niyata*.

⁸¹ Read *trini*.

⁸² Read *klāśyatō*.

⁸³ Read perhaps *kārītām*.

⁸⁴ Read *pūrvam*.

⁸⁵ The original manuscript has a superfluous anusvāra over *ta*.

⁸⁶ Read *bhārikam*.

⁸⁷ Read *nivṛitih*.

- 4 yaṁ vihanyasi sarvvaṁ=éta⁵⁴ nirāarthakam⁵⁵, [1] anya(m)=artham vichintēhi n=āyam
saubhāgya-vardhanam, © [1 47 1] 424 Chatushka⁵⁶ [d]v[ikaś=cha yatra chatush- 48
kaś=ch-āvasānikah 1]
- 5 anitya⁵⁷ ch=aiva guhyam hi atra buddhi⁵⁸ na kārayē [1 48 1] sāhasāni vichintēsi manasā 49
tē paridhāvati⁵², [1] īśvaram śaraṇa⁵⁹ gachchha ya [× × × ∪ — ∪ × 1 49 1]
- 6 × × ×](st)i purushē priti n=aikā tē ruchitā striyā⁶⁰ [1] du-śīlaś=ch=āpar-āarthēshu sva- 50
jana sva-janē⁶¹ s=tathā [1 50 1] idaṁ tu gurukam kāryam yan=tē mana[si varttatē 51
- 7 × × × × × ê](tishu) vart(t)atē vandhu-kāraṇa, [1 51 1] ētam cha tē abhijñā- 52
nam svapnē badhyasi badhvā vā [1] va(da)si (sva)ritāś=[ch]=aiva [× ā × × × ô ∪]
lā [∪ × 1 52 1]

Sixth Leaf: Obverse.

- 1 [244] D(v)ika pūrvva⁶² chatushkē⁶³ vṛishō 'yam patitas=tava : [1] bhadra cha tē bha- 53
dra-kritā⁶⁴ n=āsti tē pāpa-kārakam [1 53 1] bhavishyati cha tē sarvvaṁ ya- 54
- 2 [thā sāstrē] (p)[r]adarīṣitam⁶⁵ [1] ētam cha tē abhijñānam pāśvē⁶⁶ tila-kālakah [1 54 1] 55
114 Padam padam chatushkaś=cha yatra
- 3 [× × ∪] (d)riṣyatē — [1] kula-vṛiddhi-karō nanda⁶⁷ bhadram¹⁰⁰=tē samumasthitam¹⁰¹ 56
[1 55 1] bhūmi-lābhō 'rtha-lābhaś=cha sambandhi-kāraṇāni [cha 1]
- 4 [yam] mana[sā v]i[ch]i[nt](i)[ta](m) [s]ukhēn=ōgamishyati¹⁰², [1 56 1] sarvvē n=tē¹⁰³ 57
achirēn=aiv=ōpavadyatē¹⁰⁴ — [1] éta⁶⁴ cha tē abhijñānam
- 5 vām-ōru sa-vraṇas=tava [1 57 1] (d)akshinē ch=ōru-dêśēm¹⁰⁵ tila-bindur=na samśayah 58
[1] © 411 Chatushkaś=cha padē dvē tu yas[y]=ā-
- 6 patanitā dhruvam [158] bhadraṇi tē bhavishyanti dhanam v=ādhigamishyati [1] 59
upasthitam tē kalyāṇam dhana-vṛiddhiś=cha vai (bud)[dham 1 59 1]

Sixth Leaf: Reverse.

- 1 yaṁ cha prārthayasē kārya[m] ta[m] tē pram¹⁰⁶ bhavishyati, [1] ita¹⁰⁷ s[ap]t[ama-] 60
k[ē] varishē¹⁰⁸ vinashitā bandhavâs=tava [1 60 1] ētam cha tē a- 61
- 2 bhijñānam grīvāyām tilakas=tava — [1] na śōchitavyam kālas=tē nanditu samupa- 62
sthitam [1 61 1] © 412 Chatushka pada¹⁰⁹ madhyam tu

⁵⁵ Read *nirarthakam*.⁵⁶ Read *chatushkam*.⁵⁷ Read *anityam*.⁵⁸ Read *buddhim*.⁵⁹ Read *īśvara-śaraṇam*.⁶⁰ Read *striyam*.⁶¹ The *s* is inserted interlinearly over the *ta* of *tathā*, suggesting another reading *svajanā svajanas=tathā*. Compare, however, verse 21 and footnote 52. Moreover *svajana* should be read for one of the two *svajana*.⁶² Read *dvikam pūrvvam*.⁶³ This pāda is short by one syllable; supply *dvē*.⁶⁴ Read *pradarīṣitam*. See verse 26a and note 108.⁶⁵ This pāda is short by one syllable. Read *pāśv-āntē* (or perhaps *prishā-āntē*, see verse 25).⁶⁶ Read *nandah*.¹⁰⁰ Read *bhadram tē* or *bhadran=tē*.¹⁰¹ Read *samupasthitam*.¹⁰² This pāda is short by one syllable. Read *ōpagamishyati*.¹⁰³ This pāda is mutilated. Five syllables are missing.¹⁰⁴ Perhaps read *upavidyate*, see *ante*, note 34. This pāda has one syllable in excess.¹⁰⁵ Omit the anusvāra.¹⁰⁶ Read *kshipram*; the pāda is short by one syllable.¹⁰⁷ Read *itah*.¹⁰⁸ This pāda has one syllable in excess. Read *varshā*. For a similar anomaly, see verse 54, and *ante*, note 97.¹⁰⁹ Read *chatushkam padam*.

- 3 avasânê dvê tu patitâ tava¹¹⁰: [1] abhiyôgas=tvayâ prâpta âmatî¹¹¹ su-mahantiki,
 [|| 62 ||] tatô muktô⁷⁹ mâ sôcha dhanam tē¹¹² 63
- 4 samupasthitam [1] idam ta¹¹³ tu gurukam kâryam yat=tê manasi varttatê, [|| 63 ||]
 vinâyaka¹¹⁴ pariklêsam 64
- 5 vartati¹¹⁵ âmatî¹¹¹ cha tē, [1] vipûta-pâpa¹¹⁶ siddh-ârtha¹¹⁶ sarvvaṁ pratilabhishyasi:
 [|| 64 ||] itô saptamê divasê 65
- 6 □ ir □ âs(t)ô bhavishyati [||]

¹¹⁰ This pâda has three syllables too many.

¹¹¹ The usual spelling is *amati*.

¹¹² *Dhanam tē* is written on the margin.

¹¹³ This *ta* is superfluous.

¹¹⁴ Read *vinâyakaḥ*.

¹¹⁵ Read *vartati amatiḥ*.

¹¹⁶ Read *vipûta-pâpaḥ* and *siddh-ârthaḥ*.

THE BOWER MANUSCRIPT.

PART V.—PLATES XLIII TO XLVIII.

B.—TRANSLATION.¹

First Leaf: Obverse.

(Verses 1—4.) I salute Janârdana (*i.e.*, Vishṇu), the lord of the world, by whom the truth of this (art of divination) has been decreed. What is divine
, (2) that, being understood by good men, is declared. (3) (Signs on) the palms and the forehead,² good and ill fortune, life and death, *in short* all that may happen to men is here (in the art of divination) declared by the Maruts.³ (4) Composed by Rishis, and fit to be used by those who reside on mount Mēru, is this charm: hence thereby the Maruts and others are made favourable to them *that use it*. It runs as follows:—

(Prose.) “Oh thou pure, pure, stainless Dêvî! Oh Dêvî! That which is true, that which is well, all that do thou show *to us*. (Verses 1 and 2.) *Though* the human eye may fail, the divine eye will prevail; *though* the human ear may fail, the divine ear will prevail; (2) *though* the human smell may fail, the divine smell will prevail; *though*

¹ This portion of the Manuscript is written with extreme slovenliness, both with regard to penmanship and accuracy. Hence the reading as well as the translation have been in many places a matter of very considerable difficulty; and in such cases what is offered must be taken as more or less conjectural. Most of the inaccuracies are noticed in the footnotes to the transliteration. The work is a treatise on divination by means of dice, but it is a mere fragment, only a little more than one-fourth of the whole being extant. Unfortunately the conclusion, which would have given the

name of the work and of its author, is missing; but there is every probability that the work is one of the numerous recensions of a well-known treatise on *pâsaka-kêvalî* or ‘dice-divination’ by Garga, a very ancient author. The evidence on this subject will be found in the Appendix to this Part.

² Auspicious signs are supposed to be marked on the palms and the forehead; hence the words *tâlâṅka* ‘one who is marked with auspicious signs on his palms,’ and *bhâlâṅka* ‘one who is similarly marked on his forehead.’

³ See *ante*, p. 201, note 15.

the human tongue may fail, the divine tongue will prevail. Oh thou Garlanded One, thou Garlanded One⁴! Svāha!"

Second Leaf: Obverse.

(Verses 1—4.) 441: Twice four and one,—if thus *the dice* have fallen⁵, then assuredly loss of friends, trouble, and great pain will be thine; (2) and most keenly thy stars are opposing thee: neither thy ancestral nor thy own business will prosper,⁶ (3) nor that which thou, in thy great anxiety, has marked out in thy heart: think of some other object: that one⁷ will not be realised. (4) Thou wilt be in trouble for five years only, and not be able to rejoice.⁸ And this shall be for a token to thee: there is a mole at the base of thy back.

(5—8a.) 144: When one comes first and *then* twice four, then thou wilt attain progress in all thy businesses and wealth: (6) thy family Dēva, Mahēśvara, the great Dēva⁹, will be favourable to thee: give praises to him and worship, and keep his vigils. (7) Very great will be thy gain: there is no doubt about it. And this shall be for a token to thee: there is an ulcer on thy buttocks: (8a) also in thy sleep thou talkest much.¹⁰

Second Leaf: Reverse.

(8b—11.) 414: Four, one in the middle, four at the end. (9) The object which thou art thinking of, that indeed is auspicious for the promotion of thy advancement: (10) *but* thou doest not respect thy father and mother, nor thy friends and relatives, nor doest thou worship the elders, nor Mahēśvara (*i.e.*, Śiva), *thy family* Dēvata. (11) Hence none of the goods which thou thinkest of will come to thee. *But* if he (*i.e.*, Śiva) is propitiated, he will give thee peace and the desire of thy heart.

(12—14.) 334: Satisfaction in business¹¹, foregathering with friends and relatives, freedom from every trouble, and the desired prosperity thou shalt attain. (13) There is no doubt about this: in the sixth month from hence, great wealth will be thine. What thou art contemplating in thy mind, that will bring *thee* gain: there is no doubt about it. (14) Without any obstacle and easily thou wilt obtain all that! and this shall be for a token to thee: ulcerous is the uvula in thy head.¹²

⁴ *Māli*, feminine, for *Mālinī*, 'the garlanded one,' is an epithet of Kālī or Dēvi, the spouse of Śiva, who wears a chaplet of skulls, suspended from her neck.

⁵ *Āpatanitaḥ* would seem to be a denominative formation from *āpatana*, and to be equivalent to *āpatitaḥ*.

⁶ This verse is mutilated, and the exact meaning is uncertain. Possibly *patirikam* may refer to the Śraddhā ceremony

⁷ *I.e.*, the object at first thought of.

⁸ The reading *vindasi* gives no good sense. I propose to read *nandasi*, as in verse 38; or perhaps it should be *vinandasi*, though, in that case, the pāda would have one syllable in excess.

⁹ *Mahēśvara* or 'great lord' as well as *Mahādēva* or 'great dēva' are epithets of Śiva.

¹⁰ Reading and translation uncertain. Compare verse 52. There is the Sanskrit word *śhika* 'buttocks,' to which perhaps *śhikāḥ* (P) may be referred.

¹¹ Here is an instance of the Sanskrit *kṛta* 'done,' used

like the modern genitive post-position *kā* or *kō* (fem. *kī*) of which it is the original. See my Comparative Grammar of the Gaudian Languages § 377. It may be noted that in the parallel recensions (see Appendix) *kṛta* is replaced by *gata*. Another instance is *abhyākhyāna-kṛtā paritāpā* in verse 36. In both these cases, *kṛta* is compounded with the principal word. An instance of the alternative case, where *kṛta* is added pleonastically to the genitive of the principal word, occurs in *tā kṛtā chintā*, in verse 16.

¹² The text has *śirōrgala*, but the metre shows that it must be *śirōrgala*. But I cannot discover this as a technical term anywhere. Literally it would mean: 'the bolt or bar of the head.' I take it to be a term for the uvula, which is the bar, as it were, to the throat. In the *Aṣṭāṅga Hṛdaya*, III, 51²⁰³ *argala* is applied to the *grahāṇī*, which forms, as it were, the bar to egress from the stomach. I cannot find the word with any other anatomical application.

Third Leaf : Obverse.

(15—17a.) 433 : , ¹⁴the removal of all thy sins. Thou wilt continuously have a soul-defiling thought : (16) and this thought of thine is with reference to man : through the pride of all it will soon come to pass. (17a) In the eighteenth year from hence thou wilt attain wealth.

(17b—19.) 343 : With rogues thou makest arrangements, with thieves and evil persons¹⁴; (18) thou designest bad actions : hence thou hast no prosperity. From such *conduct* thou wilt have no gain : think of some other course. (19) Hitherto thou hast had a very long time of trouble : there is no doubt about it : but henceforth thou wilt quickly and easily obtain good fortune.

(20—22a.) 344 : Thou hast money and provisions ; thy prosperity in every respect is complete : what thou contemplatest in thy mind, all that will come to pass (21) Thy troubles are disappearing ; thy happiness is at hand. Thou wilt have satisfaction (in business)¹⁵ and go into foreign parts. (22a) There thou wilt attain thy object and then thou wilt return.

Third Leaf : Reverse.

(22b—26a.) 443 : This business of thine will be prosperous : thou wilt have a fore-gathering with thy sons and brothers : (23) there is no doubt about it. Thou wilt also obtain wealth, recovery from all diseases, and satisfaction (in business) which will give *thee* pleasure. (24) Within a not-very-long time all this will come to pass : and what thou contemplatest in thy mind, all that will happen to thee. (25) Thou wilt obtain it, do not be anxious ; all will turn out successful for thee. And this shall be for a token to thee : there is a mole at the base of thy back. (26a) Every thing will happen, just as declared by the art of divination.

(26b—29a.) 434 : Money, and stores of grain, and health and happiness thou shalt attain ; (27) thy time of giving and enjoying, thy prosperity is at hand. Whatever thou hast designed in thy mind for the sake of any object, (28) that thou shalt accomplish : do not be anxious : thy success is clearly indicated.¹⁶ And this shall be for a token to thee : thou hast held sexual intercourse ; (29a) but that rival wife of thine is disappointed and ready for marking.¹⁷

Fourth Leaf : Reverse.

(29b—31.) 343 : Three, and four, and again three at the end. (30) Here which , success in the prosecution of *thy* objects, gain in clothes, access of wealth. (31) Thou shalt always live in happiness, surrounded by a crowd

¹³ This prediction is mutilated, and I can make no satisfactory sense of it.

¹⁴ *Davaṭa* would seem to be an error for *kavaṭa* (i.e., *kapaṭa*). See the parallel passages in the Appendix.—*Nairṛitika* is also not found in any Sanskrit dictionary. It may be a misspelling for *nairṛitika* 'a rākshasa' or 'a demon' ; or it may be derived from the root *nirṛi* and mean 'a dancer' or 'actor.' In either case it would denote a person of loose or evil character.

¹⁵ As to the meaning of *prīti* 'satisfaction in business,'

compare verse 12, and the parallel passages in the Appendix. The latter read *vyavahāra-gatā cāritā* ; and perhaps the true reading in our passage should be *vyavahāra-kṛtā prīti*, as in verse 12.

¹⁶ *I.e.*, in the throw of the dice.

¹⁷ *Lakṣhita*, 'marking' or 'marked,' is a euphemism for cohabitation or *effusio seminis*. I have not noticed the word in this sense in any Sanskrit dictionary. The vernacular is *lakṣhita* which occurs in the Prithirāj Rāsau, 27th Prastāva, 9th verse (Bibliotheca Indica ed., p. 43, and transl., p. 7).

of thy kinsmen. And this shall be for a token to thee; thou wilt
 . . . with *thy* wife.¹⁸

(32—34a.) 141: One, and four, and again one at the end. Varied gain is indicated¹⁶ for thee, and thy good fortune is at hand. (33) Continuously worship Janârdana with offerings of garlands, and always manage to be a friend to all creatures. (34a) Then thou shalt be long-lived and wealthy

(34b—37.) 224: When *two* two's stand first, and four at the end, (35) then there is coveting in thy heart after thy son's wife and females: and as to the business of others, of that thou seekest the destruction. (36) There will be
 . . ., some sin of thine; and thou shalt suffer great pain on account of thy disgrace.

Fifth Leaf: Obverse.

(37) *But* what thou art contemplating to do, all that will come to pass for thee. And this shall be for a token to thee: there is a mole at the base of thy anus.

(38—41a.) 422: When four stands first and *twice* two at the end, *it shows that* from a long time there has been trouble; through poverty thou canst not be happy; (39) thou art perpetually pondering how to seize other people's goods. *But* speak the truth, and always excell in virtue: (40) then manifold objects will accrue to thee: there is no doubt about it. Now for three years thou hast been in trouble; and it is thy own doing: (41a) thou art living with a rival wife¹⁹: hence thou dost not enjoy any happiness.

(41b—44a) 242: First *stand* two and four, then again two at the end. (42) Thy welfare will come. Sorrow is intended for thee by thy enemy; but what he is thinking to do, that will not quickly come to pass.

Fifth Leaf: Reverse.

(43) great good fortune. And this shall be for a token to thee: there is a black mole in thy private parts.²⁰ (44a) all that thou hast thought of in thy mind.

(44b—47.) 442: Twice four and then two: this is a powerful throw for thee. (45) With friends; an important and weighty thing thou hast thought of in thy mind. (46) But whether thou doest it or procurest it to be done, thou wilt have no success. Thou bathest with an empty jar,, (47) thou strikest. All that is profitless. Bethink thyself of something else: this⁷ will not promote thy happiness.

(48—52.) 424: When there are four and two, and again four at the end, *it indicates* something uncertain and even mysterious: do not thou turn thy thoughts to it. (49) Thou designest acts of temerity in thy mind; *but* they will elude thee. Seek the protection of God! (50) love

¹⁸ The idea here probably expressed was similar to that given above, in verses 25b and 29a.

¹⁹ The text has *sapatnēna*: I propose to read *sāpatnēna*, lit., 'in the condition of one who has a rival wife.' This seems to suit the context better.

²⁰ *Tila-kḍlaka* or 'black spot under the skin,' occurs again

below, verse 54. It is one of the so-called *kṣudra-rōga* or 'minor diseases.' See Nidāna, chapter 82, verse 32, pp. 194, 200; Aṣṭāṅga Hṛdaya, VI, 31, verse 25²⁷. A malignant form of it occurs in the private parts; see Aṣṭāṅga Hṛdaya, VI, 33, verses 25b and 26a, p. 541.

in man; not one among the women is agreeable to thee. An evil-conditioned man is *intent* on the things of others, but a good man, on his own people. (51) Now this is a weighty matter, that thou hast in thy mind; it is on account of *thy* relations. (52) And this shall be for a token to thee: in thy dream thou art held fast by thy wife, and thou speakest sounds,

Sixth Leaf: Obverse.

(53 and 54.) 244: Two at first, and *then* twice four; this is a powerful throw for thee. Thy good deeds are favourable to thee; there is nothing to cause thee evil. (54) Everything shall happen to thee, just as it has been indicated by the art of divination. And this shall be for a token to thee: at the end of thy side there is a black spot.²⁰

(55—58a.) 114: When twice one and four appear *in the throw*, there will be the joy of increase in *thy* family,²¹ and thy prosperity is at hand: (56) gain in land, gain in wealth, and opportunities for *forming* connections. What thou has designed in thy mind, thou wilt easily attain. (57) All within a not-very-long time will come to pass for thee. And this shall be for a token to thee: on thy left thigh there is an ulcer, (58a) and on the right thigh there is a small mole: there is no doubt about it.

(58b—61.) 411: Four, and twice one,—if thus *the dice* have fallen, then surely (59) good things will happen to thee, and thou wilt attain wealth; thy prosperity is at hand, and increase of wealth, and wisdom:

Sixth Leaf: Reverse.

(60) and what matter thou prayest for, that will speedily happen. In the seventh year from hence thy relatives will be destroyed.²² (16) And this shall be for a token to thee; on the back of thy neck there is a mole. But do not be anxious: a time for thee to rejoice is at hand.

(62—65a.) 412: Four, one in the middle, and two at the end: *this throw* has fallen for thee. Strenuous exertions are being made by thee, and thy poverty is very great. (63) Thou shalt be delivered from it; do not be anxious; wealth is at hand for thee. This is a weighty matter, that thou art thinking of in thy mind. (64) The Remover of obstacles²³ will turn away thy trouble and thy poverty. Cleansed from sin and prosperous, thou shalt obtain everything. (65a) On the seventh day from hence . . . it will come to pass.

²¹ In the phrase *viddhi-karō nanda*, *karō* takes the place of the modern genitive post-position *kar* or *karā* and *kō* or *kā*. See note 11.

²² Perhaps *vinashā* should be taken as an affirmative term, as in the introduction to Part IV (see note 2, on p. 197). The passage would then mean: 'in the seventh year from

hence thy relatives will be saved.' This meaning would seem to suit the context better, though there may be, in the oracle, a reference to the rivalry or jealousy of relatives.

²³ *Vidyaka* is a name of Gaṇēśa, who is the god of wisdom and the remover of obstacles.

THE BOWER MANUSCRIPT.

APPENDIX TO PART V.

THE PĀŚAKA-KĒVALĪ.

As stated in footnote 1, on page 209, I believe it probable that the work contained in Part V is one of the numerous recensions, in which the *Pāśaka-kēvalī* or 'doctrine of divination by dice,' ascribed to the ancient Rishi Garga, is still found extant in India. I shall here briefly put together the available evidence on the subject.

I have been able to examine the following seven copies of that work¹ :—

A.—MS., in the Deccan College Library, Poona, No. 70, dated Samvat 1668 (= 1611 A.D.).

B.—MS., ibidem, No. 600, not dated, but not old.

C.—MS., in the India Office Library, London, No. 38, dated Samvat 1768 (= 1711 A.D.), written in Kāśī (Benares).

D.—MS., in the Royal Library, Berlin, Catalogue, Vol. I, No. 269, printed in full, by Prof. Weber, in the Monatsberichte of the Royal Academy of Berlin, 1859, pp. 168-180.

E.—MS., ibidem, No. 1477, apparently undated, age unknown.²

F.—Print, Kāśī (Benares), Samvat 1941 (= 1884 A.D.), Sanskrit text with a vernacular (Hindī) commentary.

G.—MS., kindly lent to me by Professor P. Peterson of Bombay. It is not dated, but fairly old.

At the end of this Appendix I give, in a tabular form, a conspectus of the beginning, the conclusion, and those portions of the above-mentioned manuscripts and print, in which these show any agreement with the Bower Manuscript. Here and there, I have re-arranged the order of sequence of the verses to suit the exigencies of the conspectus.

A comparison of these copies discloses the following facts, which may be verified by a reference to the conspectus.

First, there is a particularly striking agreement between the six copies ABCDEF. They only differ in minor points of subordinate detail. They may be considered to practically represent one and the same recension, though in different varieties. I will call this the "common" recension. In the conspectus it is represented, in the first column, by MS. A, which is the oldest. The points where it differs from MSS. BCDEF are given in footnotes. The differences are greatest in MS. E, as may be seen from the footnotes: indeed, in No. 442, it has a peculiar reading which shows a curious resemblance to the Bower Manuscript.

Secondly, MS. G professes to present the same work as MSS. A—F, and a general resemblance between them is quite apparent. At the same time it shows very considerable divergences; and there can be no doubt but that MS. G contains a quite distinct recension. This is given in the second column of the conspectus.

Thirdly: the divergence between these two recensions consists not only in variations in minor details of diction, but in the substitution or insertion of whole passages or entire oracles. And, what is even more important to notice, occasionally the difference extends to a total inversion of the drift of an oracle.

¹ Aufrecht's *Catalogus Catalogorum* (s.v. *Pāśaka-Kēvalī*) enumerates nine extant manuscripts. Among these are the six copies above mentioned. A seventh manuscript—that of the Benares College Library, No. 26—I have also examined. But this is an entirely different work, though on the same subject. It is not written in Sanskrit, but in a Western Hindī (Rājputānī) dialect, and is not ascribed to any particular author. The oracles

given in it are very different from those of Garga, and exhibit very little variety. They are not enumerated by the numbers 1, 2, 3, 4, but by the aksharas *a*, *ba*, *ya*, *da*. Thus the first throw is not called 111, but *aaa*, and so forth.

² A copy of this MS. was prepared and sent to me through the kindness of Professor K. Geldner of Berlin.

Thus in Nos. 144, 334, 343, MS. G inserts long passages which are absent in MSS. ABCDEF. In No. 224, MSS. A—F have a short passage which is not found in MS. G, while the latter has a passage which is not found in MSS. A—F, though the latter give something equivalent in meaning. In No. 344, MS. G has a short passage which is wanting in MSS. A—F, but to which there is something similar in the Bower Manuscript; on the other hand, it omits a short passage which is found in MSS. A—F.

Again in No. 422, MS. G, though otherwise agreeing with MSS. A—F, differs from the latter in inverting the meaning of one passage. It says *tasya artham nāma budhyasē*, i.e., 'its meaning indeed thou understandest,' while MSS. A—F have *tasya artham n=atva budhyasē* (or some equivalent), i.e., 'its meaning thou dost not understand.' In this case, the difference possibly may be due to a false reading. But such an explanation of the inversion of the meaning or drift of the oracle is impossible in the case of Nos. 441, 442 and 411. Here, not only the whole, or nearly the whole, of the text of the oracles is different, but their purport in MS. G is altogether auspicious, while in MSS. A—F it is altogether, or nearly altogether, inauspicious. The same remark applies to No. 432; only in this case, MSS. A—F are auspicious, while MS. G is inauspicious.

I should add that I have examined the whole of the text of the copies A—G. When they occasionally differ in entire oracles, the thought suggests itself that this might be due to a transplacement (accidental or intentional) of an oracle from one number to another in the different copies. But, as the comparison of the whole text shows, this is not the case.

To sum up: side by side with a striking general agreement of the text, there are found equally striking divergences between the copy G and the copies ABCDEF. The work contained in them all is clearly the same, and this, indeed, is stated in so many words in the colophons of the several copies. But it is equally clear that the work exists in widely differing recensions.

Now this result seems to apply with equal force to the version of the work contained in the Bower Manuscript. That version shows striking coincidences with the text of the copies A—G, side by side with great differences. The latter may be greater even than those exhibited by MS. G as compared with MSS. A—F, but they are, in comparison with the coincidences, not so great as to negative the conclusion that the version in the Bower Manuscript is, in all probability, merely another recension of the well-known work ascribed to Garga.

The coincidence of the Bower MS. with the MSS. ABCDEFG is particularly striking in No. 114, where there is an almost verbal agreement through the whole oracle. On the other hand, in No. 411, though there is but a small textual agreement, the material agreement, in sense, is very decided. Coincidences and differences, in varying degrees, will be observed in all the other numbers: note especially the coincidence with the reading of MS. E in No. 442.

As a very particular coincidence I may note the half-verse *kṣhīṇāni tava duḥkṣhāni kalyāṇam tē upasthitam*. It occurs in the Bower MS, 344, as the equivalent of the phrase *sarva-duḥkṣha-vimōkṣhaś=ha drīṣṭyātē tava mānava* in MSS. ABCDEFG. But the very same half-verse occurs in the latter MSS., in No. 432. It is impossible to explain this as the result of mere chance. I may note that the two equivalent versions of that half-verse occur not less than half a dozen times in the MSS. ABCDEF; viz., the version *kṣhīṇāni* etc. is found in Nos. 221, 431, 432, and the other version *sarva-duḥkṣha* etc., in Nos. 323, 334 and 344. MS. G has the version *kṣhīṇāni* etc., only in No. 431, and the version *sarva-duḥkṣha* etc., only in No. 323; in Nos. 221 and 432 this particular half-verse, in any of its versions, is omitted altogether; while in Nos. 334 and 344, MS. G has the half-verse in a third version *sarva-duḥkṣham vinasīyanti n=ātra sandēhas=tē jana*.

As to the reputed author Garga, the MSS. ABDG, in their colophon, make him out to be a Jaina. These are all Jaina MSS. On the other hand, as may be seen in the conspectus, MS. C and Print F, both of which are non-Jaina productions from Benares, know nothing about Garga having been a Jaina saint. So also the manuscript, which the late Rājā Dr. Mitra describes in his Notices of Sanskrit MSS., Vol. II, No. 973³, and which does not appear to be a Jaina MS., describes Garga simply as *yaḥ purā āsī* or 'as one who lived in olden times.' There is very little probability of the work being the production of a Jaina saint Garga. The earliest known Jaina of that name lived at the end of the 9th or beginning of the 10th century A.D.⁴ But the work is clearly much older, as evidenced by the recension of it contained in the Bower Manuscript. This and other considerations render it probable that the author Garga is, or was believed to be, the ancient astronomer Garga who "belongs to the last stage of Vedic literature."⁵ Works on divination have always been considered in India to belong to the province of the *jyōtiṣha* or 'astronomer.'

³ I failed in my endeavours to get hold of this MS., owing to the death of its owner and the apparent dispersion of his library.

⁴ A pupil of his, Siddharshi by name, lived in Samvat 962=

905 A.D. See Weber's Catalogue of the Berlin MSS., Vol. II, p. 1185, footnote (quoted from Klatt).

⁵ See Weber's History of Indian Literature (English ed.) p. 252, footnote.

CONSPECTUS

COMMON REC., MSS. A—F	PETERSON'S MS. G.	BOWER MS.
BEGINNING.	BEGINNING.	BEGINNING.
Om namah śrī-Sarva-jñāya ¹	Śrī-Rāmāya namah	<i>Deest.</i>
(1) ² Yat=satyam trishu lōkēshu ³ yat=satyam brahma-chārishu yat=satyam loka-pālānam Indrē ⁴ Vaiśravaṇē Yamē ⁵ ⁶ tēna satyēna sakalam=idam jñānam prasiddhyatē ⁷ yat=satyam Varunē Vātē yat=satyam Chandra-Sūryayō ⁸ ⁹ Dhārpī tishṭhatī yēna jñānam yēna prasidhyatē	(1) Yatra Bhīm-Ārjunō virō yatra rājā Yudhishṭhiraḥ tasya satyam na sūtēna yatō dharmas- tatō jayah Sat- yēna dhāryatē prithvī sat-yēna tapati raviḥ satyēna vāyavō vānti sarvaṁ satyam pratishṭhitam	(1) Missing in the Bower MS.
(2) Mahadēvam ¹⁰ namaskṛitya kēvala-jñāna-bhāskaram vakshyē sad-gurun-ādishṭam jñeyam jñānam ¹¹ śubh-aśubham	(2) Ādidēvam namaskṛitya kēvalyam jñāna-bhāskaram vakshyē sad-gurun-ādishṭam jñeyam yēna śubh-aśubham	(2) (Mahadēvam) namasyāmi lōka- nātham janārdanam yēna satyam=idam dṛishṭam ya divya × × × (etc.).
(3) Om namō Bhagavatī kūsh- māṇḍini sarva-kārya-prasādhini sarva-nimitta-prakāśini ēhi hy- ēhi tvara 2 varadē hai 2 mātām- gini satyam brūhi 2 svāhā	(3) Om namō Bhagavatī kūsh- māṇḍini sarva-kārya-prasādhini sarva-nimitta-prakāśini ēhi 2 ēhi 2 tvara 2 varadē 2 hih 2 mili 2 māt- āmgini satyam brūhi 2 svāhā	(3) Vimalē nirmalē Dēvi Dēvi va × yat=satyam tat=sarvaṁ darśaya apētu mānusham chakshu div- yam chakshu pravarttatu apētu mānusham śrōtram (etc, etc.)

Ad Beginning. ¹ B C E F *Śrī-Gaṇīdya namah*; D omits. ² The following three paragraphs are placed in the several MSS. as follows: A 3, 1, 2; B 3, 2, 1, C 1, 2, 3; D 1, 3, 2; E F 2, 1, 3. ³ B *lmgēshu*. ⁴ E *Śakrē*. ⁵ E *tathā*. ⁶ C D omit this half-verse, F reads *yat=satyam trishu lōkēshu yat=satyam cha sarit-patau | tēna satyēna bhō Brahman=n=idam jñānam prasādhayatu*. ⁷ D F read this verse as MS G; B omits the first half; E omits the second half. ⁸ E *rari-chandrayōḥ*. ⁹ B reads this half-verse *Bhagavatī satyam bhāshēta asatyam praharita*; C reads *Krishna-Rāmēshu yat=satyam tat=sarvaṁ=īha dṛishyatē*. ¹⁰ B *Śrī-Sarvajñām*. ¹¹ D *'ham gurun'*; F *lōk-ōpakārdya*. ¹² B E F *yēna*, C *yatra*.

441.	441.	441.
Chatushkau dvan padam ch=āntē krakachah ¹ patitas=tava bandhu- nāśas=tathā klēśah pīdā cha mahatī hridi ² yach=ch=ēdam kāryam ētasya ³ nakshatram graha-pīditam pañcha ratrāni paksham cha klīśyasē ⁴ n=āsti tē sukham ⁵ Yat-tvam chintayasē kāryam nishpattis=tasya n=āsti tu nīschitam vya vahārēna ⁶ kīm-chid=ulōkya tē phalam ⁷	Dvan chatushkau padam ch=āntē dṛishyatē tava prichhaka yat=tvayā chintitam kāryam tad=bhavishyati nīschalam artha-lābham mahā-lābham putra- lābham tath=aiwa cha dhana- dhānyē sadā prāptim rājya- samānam=ēva cha vidēsa- gamanē siddhir-mitrēna saha saṁgamam sukha-sam pattiḥ kalyānam sarva-siddhiḥ prajāyatē	Dvē chatushkē padaś=ch=aiwa yas- y=āpatanitah dhruvam bandhu- nāśas=cha klēśas=cha pīdā cha mahatī tava virōdhas=cha mahā-tīvrō nakshatram vidyatē tava pañcha matrāpi varshāpi klīśyasi na cha nandasi ētam cha tē abhijñānam prishṭ- ātē tilakas=tava

Ad No. 441. ¹ C R *dhruvō*, D F *kūlō*, E *kēshō*. ² E *grīh*. ³ E *etat=tē*, F *etat=cha nakshatra-graha-pīditam*. E *pītitam*. ⁴ B *klēśam cha*, F *klēśa n=ātō bhavēti=sukham*. ⁵ D omits the remainder. ⁶ B *vya vasdy-āntah*, E *F vyavasdyēna*. ⁷ *śalpa-lābham cha dṛishyatē*.

COMMON REC., Mss. A—F.

144.

Padam pûrvam¹ chatushkau dvau
vrishô'yam patitas=tava² |
sâmpattih sarva-kâryânâm³
dhanâ-dhânya-samâgamah⁴ ||
yat=tvayâ chintitam v-ârthah⁵
sa cha sarvô⁶ bhavishyati |
svapnê drakshyasi⁷ dëvam cha
nisâyâm n=âttra⁸ samśayah ||

PETERSON'S Mss. G.

144.

Padam pûrvam chatushkau dvau
vrishô'yam patitas=tava |
sâmpattih sarva-kâryânâm
dhanâ-dhânyasya ch=âgamah ||
yu=tvayâ chintitam kâryam sa
cha sarvô bhavishyati |

vidêśê sa-phalam jñeyam dhrumam
tasya cha uchyatê | kalyânam
dhanâ-sâmpattih sva-janê subha-
samgamam | vinayêna pranamyam-
tê sa-phalam bhavatu mânaya ||

BOWER MS.

144.

Padam s=tu prathamam yatra dvê
chatushkê cha sambhavaḥ |
santatim sarva-kâryânâm
dhanam ch=âdhigamishyasi ||
tava x x mahâ-lâbho bhavishyati
na samśayah | svapnê cha tē
mahâ-vâdu x x

Ad No. 144. ¹ E dâva ² D patitô'dhunâ. ³ F kâryâ'shu. ⁴ D dâi-samgamah, C ch=âgamah ⁵ C D F ch=ârthah, E svânti.
⁶ A sarva-siddhir, E tat=tê sarvam. ⁷ B E F drakshyasi. ⁸ C cha na, E nâi n=âttra=âttri.

334.

Trikau dvau¹ chatushkam cha²
mâlini patitâ tava | vyava-
hâra-gatâ chintâ mitra-bandhu-
samâgamah || sarva-duḥkha-
vimôkshaś=cha driśyatê tava sam-
prati³ | bhavishyati na sandêhaḥ-
sa-phalam tava⁴ chintitam ||

334.

Trikam trikam chatushk-ântê
driśyatê tava prichhakâ | vyava-
hârê gatâ chintâ mitra-bandhu-
samâgamah || sarva-duḥkam
vinaśyanti driśyatê tava mâ-
nava | bhavishyati na sandêhaḥ
sa-phalam chintitam tava ||
⁵priyasya âgamam santam putra-
lâbham mahotsavam || artha-
vridhir = b h a v ê n = n i t y a m
kalyânam griha-sâmpadâ ||

334.

vyava-
hâra-kṛitâ priti mitra-bandhu-
samâgamam || sarva-duḥkha-
vimôkshaś=cha bhûti-kâmô
labhishyasi | na sandêha itô sha-
shthê tuva mâśê mahâ-dhanah ||

yat=tvayâ manasâ dhyâtam tasya
lâbho na samśayah | avighnêna
tu tat=sarvam sukhên=
ôpagamishyati ||

Ad No. 334. ¹ B E F trikam. ² C D chatushk-ânti. ³ B C minava, F sâmpadâh. ⁴ E ch=ava. ⁵ The original MS. place
this verse before sarva-duḥkam.

343.

Trikam ch=aiva¹ chatushkam cha
trikam ch=aiv=âvasânîkam |
kapaṭam chaura²-sâmbandham
prati³ chint=âsti tē

343.

Trikam chatushkam trikam yat-
tatra driśyatê prichhakâ |
kapaṭam chaura-sâmbandham
prati chint=âsti tē

343.

kapaṭai pratibandham chôrâi
nainritikai saha | aśubhâni
vichintêhi tēna tē n=âsti
sâmpadâ | tasya tē n=âsti lâbho
anyam=artham vichintaya ||
adya tē su-bahu-kâlô kliśyamâ
na s ya na samśayaḥ |
paschâd=bhâdraḥ cha tē kshi-
pram sukhên=ôpagamishyasi ||

'dhunâ⁴ || su-chiram tava kâ-
lô'yam kliśyamânasya yâsyati⁵ |
gatasy=âgamam n=âsti
⁶paschâd=bhâdraḥ bhavishyati ||

'dhunâ || su-chiram tava kâ-
lô'yam kliśyamânasya yâsyati |
gatasy=âgamam n=âsti
paschâd=bhâdraḥ bhavishyati ||
lâbham cha artha-mitram
vâ sukha-sâmpatti-kâramam |
mâsa-mâtrêna lâbham cha
bha-vishyati na samśayah ||

Ad No. 343. ¹ C pârvaḥ, E dâva, F madhyê. ² B vauri, C chaura-bandham cha, D E ch=ava. ³ E param, F priti. ⁴ A
chintâ tav=âdhunâ, E chint=âsti s=âdhunâ. ⁵ C bādhyate, F vartatê; A kliśyasi n=âsti tē sukham; E mādhasam
cha na pasyasi. ⁶ D E bhâdraḥ kim-chin=na driśyatê.

COMMON REC, Mss. A—F.

344.

Trikah pûrva¹ chatushkan
dvau samkati³ patitâ tava |

samastam sôbhanam kâryam
dhravam = ishâ-samâgamah³ |
‘vyavahâra-gatâ chintâ mitra-ban-
dhu-samâgamah | ⁵âyâs-ôdyama-
to lâbhô drîsyatê samupasthitah
|| sarva-duhkha-vimôkshaś=cha
drîsyatê tava mânava⁶ ||
idam cha tē hy=abbijñānam sa-
vranam yach=cha tē śirah⁷ ||

PETERSON'S MS. C.

344.

Trikam pûrva¹ chatushkan
dvau drîsyatê tava sampadâ |
dhana-dhānyam mahâ-lâbham
asva-lâbham gav-âdi cha ||
samastam sôbhanam kâryam
dhravam=ishâ-samâgamam |
vyavahâra-gatâ chintâ tasya sid-
dhur=bhavishyati || âyâs-ôdyama-
tô lâbhô drîsyatê samupasthitam
|| sarva-duhkam vinasīyanti
n=âtra sandēhas=tê jana ||

BOWER MS.

344.

Dhana-dhānyas=cha tē pûrnâ
asti sarvasya sampadâ ||
yam cha tē manasâ dhyâtam
tam tē sarvam bhavishyati ||
(vyavahâra-kritâ) prâtir= vidêsa-
gamanam tathâ | tatô artham=
avâptô'si punar=êv=âgamishyasi
|| ⁸kshinâni tava duhkhanî kal-
yānam tē upasthitam ||

Ad No. 344. ¹ E dda. ² B D E śakati, F pātī'yam. ³ E mitra-samâgamah. ⁴ D E F omit the next two half-verses. ⁵ A B place this half-verse after śirah at the end, E F omit it altogether. ⁶ E samprati, F ch=ddhunda. ⁷ B C C yach=chhuro dhravam; F śiras-ôdaram. ⁸ The original places this half-verse before vyavahâra-kritâ.

224.

Dvikam dvayam¹ chatushk-ântê
prasno²yam patitas=tava | para-
dâra-kalatr-ârthê³ chintâ cha
hridi varttatê || bhavatô'tr=
âvicharêna⁴ nirvêdas=ch=âgami-
shyati || paritâpas=cha tē bhâvî
prayâsah kalahas=tathâ || atikrân-
tâ cha tē pîdâ kalyānam samu-
pasthitam | prasântāni⁵ cha pâpāni
duhkha-dâni sad=aiva tē || guru-
bhakti-parô 'nityam kula-dêvân
cha pûjaya⁷ | chintitam manasâ
sarvam yēna tē sa-phalam
bhavêt ||

224.

Dvikam dvikam chatushkam cha
prasno²yam patitas=tava | para-
dâra-kalatr-ârtham chintâ tē
hridi varttatê || bhavatô'pi
vicharêna nirvêdas=ch=âgami-
shyati || paritâpas=cha tē bhâvî
prayâsah kalahas=tathâ || arthô
na sambhavêch=ch=aiva âstr-
vâdam bhavishyati ||

pûjām kṛtvâ
vidhānēna kshētra-phalam labhi-
shyasi⁸ ||

224.

Dvikas=tuprathamam yatrachatush-
kas=ch=âvasânikaḥ | putra-
dâra-kalatrêshu chintâ tē
hridi varttatê || kâryam para-
gataṁ ch=aiva tasya mâr-gasi
nirvṛtim || paritâpas=cha tē
vṛitta abhyâkhyâna-kritô mahâ ||

yat=tē vichin-
titaṁ kâryam tat=tē sarvam
bhavishyati ||

êtam cha tē
abbijñānam guda-mûlê tilakas=
tava ||

Ad No. 224. ¹ C D E F dvikam. ² F kṛtô. ³ E tathâ dhana-kal. ⁴ B sarvatô n=asti nirvêda udvêgat=ch=âgamishyati; D achirêp=aiva; F omits this half-verse. ⁵ B cal-ântāni; E F omit this half-verse. ⁶ C D E ratô. ⁷ C E, prapûjaya. ⁸ The original has sa tailabhiḥ for labhishyasi.

422.

Chatushkô dvau dvau¹ ch=ân-
tê tu prasno²yam patitas=tava |
chintâ cha tē prabhutv-ârthê
dâridram varttatê grihê | para-
kâryêshu yuktô'si mrityum
mrigasê hridi ||

adya tritîyakam varsham
kliśyasê

422.

Chatushkam dvikam dvikam ch=
aiva prêkah=âyam patitâ tava |
chintâ chittê prabhutv-ârthê
dâridram varttatê grihê | para-
kâryêna yuktô'si mrityum
mrigasê hridi ||

adya tritîyakam varsham
kliśyasê

422.

Chatushkah prathamam yatra
dvikas=ch=aiv=âvasânikaṁ |
chirâ prabhṛiti klêśô'sti
dâridrêna na nandasi || para-
dravyêshu haranam niyataṁ
parimrîsyasi || satya-vâk x x
x x x x x x nityam
gup-âdhikah tatô vipulô arthas=
tê bhavishyati na samśayah ||
adya tē trîni varshāṇi
kliśyatô kâritam cha tē |

COMMON REC., MSS. A—F.

n=â-
sti tē sukham | anyā-chit⁴=
kurushē kāryam yach=cha tē
sa-phalam bhavēt | svapnam
paśyasi ghōram cha tasy=
ārtham n=āvabudhyasi⁵ || gōtr-
āchāra-ratō⁶ nityam⁷ guru-bhakti-
parāyanah kula-dēvam prapadya-
sva tatah siddhir=bhavishyati ||

PETERSON'S MS. G.

n=â-
sti tē sukham || anyam cha
kurushē kāryam yach=cha tē
sa-phalam bhavēt | svapnam
paśyasi ghōram cha tasy=
ārtham nāma budhyasē || gōtr-
āchāra-ratō nityam guru-bhakti-
parāyanah kula-dēvim prapūjya
tvam tatah siddhir=bhavishyati ||

BOWER MS.

sapatnēna tē vāsō tatō na
sukham=ēdhasi ||

Ad No. 422. ¹ C D *dvikau drau*; B *dei-dvikam*. ² B *prāpyā*; C *prākshō*, D *prākshō*. ³ B C D *kāryē niyuktō*. ⁴ B C *cha*, D *chēt*. ⁵ B n=āva budhyasē. ⁶ B *parō*. ⁷ D *kula-dēvam* = *cha pūjaya gurūnam śācayā sarva-siddhiḥ sampatsyātē tava*.

442.

Dvau chatushkau dvikaḥ ch=
āntē vṛishō'yam patitas=tava |
kāryam=ārabhyasē yach=cha¹
yatnēn=āpi na siddhyati || ²āyāsō
nishphalō jātaḥ sarvō'pi pra-
kritas=tava |

³tasmāt=ta prakritam tyajya
⁴pūrvam=anyam vichintaya ||

442.

Chatuḥ chatur=dvikam ch=
aiva vṛishō'yam patitas=tava |
kāryam=ārabhyasē yatra
yatnēn=āpi cha siddhyati ||

mahatī kārya-saṁpattiḥ śubh-
āśubham phalam tathā | vastr-
ābharana-lābham cha dhana-dhā-
nyam cha saṁpadā || mitrēna
saha saṁyōjyam śātrūpām
kshaya-vibhramah | an-āyāsēna
tē prāptiḥ su-phalam n=ātra
saṁśayaḥ ||

442.

Dvē chatushkē dvikaḥ=ch=
aiva vṛishō'yam patitas=tava |
gurukam bhārikam ch=aiva
manasā tē vichintitam || kṛitam
kāravitam ch=aiva tēna tē n=āsti
nirvṛitiḥ | ²riktakē ghatakē
śnāsi su x x yam vihanyasi
sarvam=ētat nirarthakam |
anyam=artham vichintēhi n=ā-
yam saubhāgya-vardhanam ||

⁵sa-mitra x x
x sa x x x x x x x

Ad No. 442. ¹ B C *yat=taam*; D *yatra*; E *kṛitē yatnē prasiddhyati*. ² B omits the remainder; E reads *prānda=āhas-
ārtham tyajasi sarvath=aiva nirarthakam | vichintay=anyam=ārtha taam tatah śrēyō bhavishyati* || Compare
the Bower MS. ³ C *pūrvam=artham parityajya*, D *tasmāt=parityajyan=pūrvam*; E *yasmāt=sarvam-
parityajya*. ⁴ C D F *anyam=artham vichintaya*. ⁵ The original places this portion before *gurukam*, above.

114.

Padam padam chatushkam cha
patitā tava karpikā¹ | kula-
vṛiddhi-karī hy=ēshā kalyānam
samupasthitam || bhūmi-lābhō²
'rtha-lābhas=cha³ sambandha-ka-
raṇāni cha | priyasya darśanam
ch=aiva putra-lābhas=cha dṛiśya-
tē || māsa-trayēna tē lābhah⁴
sarvō'py=ēsha bhavishyati |
⁵guru-bhakti⁶ parō nityam kula-
dēvim cha pūjaya || idam cha tē
hy=abhijñānam vāma-hastē tava
vṛanam | dakshinēna pradēsēna
maṇḍalam tilak-āṅkitam ||

114.

Padam padam chatushkam cha
patitā tava karpikā | kula-
vṛiddhi-karī tōshā kalyānam
samupasthitam || bhūmi-lābhō
'rtha-lābhas=cha sambandha-ka-
raṇāni cha | priyasya darśanam
ch=aiva putra-lābham cha dṛiśya-
tē || māsa-trayēna sō lābhah
sarvō'py=akshata-vimśati |
guru-bhakti-ratō nityam kula-
dēviś=cha pūjitā || idam cha tē
hy=abhijñānam vāma-hastē na tē
vṛanam | dakshinēna pradēsēna
maṇḍalam tilak-āṅkitam ||

114.

Padam padam chatushkas=cha
yatra x x x dṛiśyatē | kula-
vṛiddhi-karō nandah bhadram tē
samupasthitam || bhūmi-lābhō
'rtha-lābhas=cha sambandhi-
kāraṇāni cha | yam manasā
vichin-titam sukhēn=ōpagami-
shyati || sarvē n=tē achirēn=aiv=
ōpavidyatē ||

ētam cha tē
abhijñānam vām-ōru sa-vra-
nas=tava | dakshinē ch=ōru-dēśē
tila-bindur=na saṁśayaḥ ||

Ad No. 114. ¹ F *kariari*. ² E *bhūti-lābhō*. ³ A omits from *sambandha* down to *ch=aiva* inclusively. ⁴ E *sar-
vākarah bhavishyati*. ⁵ A omits this half-verse; so also the Bower MS. D reads *kuru bhaktiḥ
parādham cha, E nityam kuru gurd=śrām*.

COMMON REC., MSS A—F.

411.

Chatushkam dvau padau cha=
 ântê patitâ hy=atra kâranâ¹ |
 artha-hânir=vapuḥ-pidâ vi-
 bhramas²=cha punaḥ punaḥ ||
 âsid=â saptamam varsham
 jâtô'py=arthô vinasatyati³ |
 atikrântâ cha tē pidâ mā
 vishâdam karishyasi⁴ | atah
 param tu tē bhadram⁵ dhana-
 dhânya-samâgamah | ⁶upa-
 sthitam cha kalyânam⁷
 bandhubhis=cha samâgamah ||

PETERSON'S MS. G.

411.

Chatushkam padam padam ch=
 ântê drisyatê tava kâranam |

 param tu tē bhadram⁸ atah
 kalyânam⁸ kalyânam
 subha-maṅgalam ||
 kula-dêvīm prapûjasya artha-
 siddhir=bhavêd=dhruvam | putra-
 lâbham dhanam dhânyam vidyâ
 saubhâgya-sôbbhanam || yach=cha
 nashtam vinashtam vâ tad=api
 prâpsyasi dhruvam || pradêsa-
 gamanam chittê tatra siddhir=
 bhavishyati ||

BOWER MS.

411.

Chatushkaś=cha padê dvê tu
 yasy=âpatanitâ dhruvam |
 yam cha prârthayasê kâryam
 tam tē kshipram bhavishyati ||
 itô saptamakê varshê vinashtâ
 bandhavas=tava | nô
 sôchitavyam kâlas=tê nanditum
 samupasthitam | ⁹bhadrani
 tē bhavishyanti dhanam
 v=âdhigamishyati | upa-
 sthitam tē kalyânam dhana-
 vridhis=cha vai buddham ||

êtam cha tē abhijûṇanam grivâ
 yam tilakas=tava ||

Ad No. 411. ¹ B yatra kâranâ, D yatra drisyatê, E chatushkam cha pada-dvandvam pâśakê patitam tava, F vishâd 'yam patitas=tava. ² E vibramat. ³ E na siddhyatê. ⁴ E kuru dhruvam. ⁵ E kalyânam. ⁶ C omits this half-verse. ⁷ E tē bhadram. ⁸ The original places this half-verse between dhruvam and pradêsa below. ⁹ The original places this verse, above, between dhruvam and yam cha.

432.

Chatushk-âdan trikam madhyê dvi-
 kam ch=âiv=âvasânîkam | kshî-
 pânî tava duḥkhâni sôbbhanam¹
 samupasthitam || ²sthân-antara-
 gatâ chintâ bhavitâ³ tat-samâ-
 gamah | yat=tvam chintayasê
 kâryam tat=tê sarvam bhavish-
 yati || yad=artham cha tvayâ
 dhyâtam pravâsa-gamanam pra-
 ti⁴ | tad=artham=api samprâpya
 kusâlên=âgamishyasi ||

432.

Chatushkam trikam dvikam cha

klêsam tatra prajâyatê | artha-
 hânir=mahâ-ghôram duḥkham
 rôravatê dhruvam || stri-kala-
 ham mahâ-rôgyam duḥkha-bhâp-
 dam sadâ bhavêt | putra-mitra-
 viyôgam cha dhana-dhânyam
 na prâpyatê duḥkhâni sarva-kâr-
 yâpi vidêsam na cha lâbha tē ||
 yatra tatra mahâ-klêsam drisyatê
 prichhaka tava ||

432.

Missing in the Bower MS.

Ad No. 432. ¹ B D E F kalyânam, samâgatâ, ⁴ A chintâ.

² E kaly-antara-chintâ tava chêtâsi varitâtê

³ B vicidhâ; F bhavatâm cha

CONCLUSION.

MSS. A B D G.

Jaina âstj=jagad-vandyô Gar-
 ga-nâmâ mahâ-muniḥ | tēna sva-

CONCLUSION.

(MSS. C E F, Mitra's.)

⁴ Yâḥ pûrv=âstj=jagad-vandyô Gar-
 ga-nâmâ mahâ-muniḥ | tēna sva-

CONCLUSION.

Missing in the Bower MS.

COMMON REC., MSS. A—F.
yam nirgīrṇ¹=ēyam satyā pāśa-
ka-kēvali² || Iti Garga-ṛishi-
kṛitā³ pāśaka-kēvali sampūrṇā ||

PETERSON'S MS. G.
yam vinirgīrṇ¹ satyā pāśa-
ka-kēvali² || Iti śri-Garg-arahi-
kṛitā³ pāśaka-kēvali samāptā.

BOWER MS.

Ad Conclusion. ¹ B *pranīṭ=yam*. ² D adds *śāṅg-jñānam śāhā-jñānam Jain-arṣi-bhīr-uddhṛitam | prakṛṣyam śuḍḍa-
śīlāya kulāndya jīṭ-dīpani*. ³ F *śāṅg-jñānam śāhā-jñānam rishibhish samudāhṛitam | dēyam śiśhyā-
śāntāya guru-bhakti-ratāya cha*. Compare the beginning of the Bower MS. ⁴ C D omits *Garga
ṛishi-kṛitā*; B *Garga-muni-virach itā*; E F *Garg-dahārya-virachitā*. ⁵ E omits this verse altogether.
⁶ C *yā bāhūva*; F *yā sarva-jñā hī daiva-jñā*.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

A.—TRANSLITERATION.

First Leaf : Obverse.

- 1 © Ēva[m] mayā śrutam=ēkasmi samayē Bhagavā ch=Chhrāvastyā¹ viharati Jēta-
vanē Anāthapiṇḍadasy=(ā)r[ā]m[ē] ॥ tēna kālēna]
- 2 samayēna Śrāvastyā Jētavanē Anāthapiṇḍadasy=ārāmē, Svātir=nāma bhikshu prati-
vasati sma navō daharaḥ s=taru-
- 3 ṇaḥ² achira-pravraji(taḥ) ajir-āgataḥ imaṁ dharmma-vinayaṁ saṁghasy=ārthē
jēntāka-dārūṇi³ pātayamānō 'nya-
- 4 tarāt=pūti-dārusu pa[ri]nishkrāmya mahatā kṛishṇa-sarpēṇa dakshinē pād-āṁgushṭhē
dashtāḥ sa klānta-kāyaḥ bhūmau pa-
- 5 titāḥ phēnaṁ srāvamty=akshīni cha parivarttayamānaḥ āvrākshid=āyushmān-
Ānanda Svātir=bhikshum=anadhikam bādha-
- 6 g[]āna(m) phēnaṁ vāhayamantam⁴=akshīni cha parivarttayamānaṁ sva(pa)m(ta)⁵
d(ri)sh(tv)ā (cha) p[u](na) s(ū)ri[×]s□□i[××]m □ē[×××]

First Leaf : Reverse.

- 1 tasy=āham Bhagavaṁ katham pratipadyāmi, ēvam=uktē Bhagavān=āyushmantam=
Ānandam=ētaḍ=avācha,⁶ gachchha tv(am=Ānanda) (T)[a](th)[ā](g)[atas](y)=
[aiva]
- 2 vachanēna, anayā mahā-māyūryā vidyā-rājāyā⁷ Svāti-bhikshō rakshā⁸ karōhi
guptam paritram parigrahaṁ paripālanam śānti-

¹ Read *Bhagavān=Chhrāvastyā* or *Bhagavān=ch=*
Chhrāvastyā.

² Read either *daharas=tarunaḥ* or *daharaḥ tarunaḥ*.

³ Read *dārūṇi*. But *dārūṇi* would be the accusative
plural masculine.

⁴ Here the original writing seems to have been

vāhayamānam, which afterwards was imperfectly corrected
to *vāhayamantam*

⁵ Read *svapantam*.

⁶ Read *uvācha*.

⁷ Read *rājāyā*.

⁸ Read *rakshām*.

- 3 svastyayanam danda-pari[h]āram visha-dushanam visha-nāśanam sīmā-bandham
dharanī-bandham cha karōhi, Déva-grahâtô, Nāga-gra-
4 hâtô, Asura-gra[hâtô], Maruta-grahâtô, Garuḍa-grahâtô, Gandharva-grahâtô,
Kinnara-grahâtô, Mahōraga-grahâtô
5 Yaksha-grahâtô, Rakshasa-grahâtô, Prêta-grahâtô, Piśācha-grahâtô, Bhûta-grahâtô,
Kumbhāṇḍa-grahâtô, Pûtana-grahâtô
6 Kaṭapûtana-grahâtô, Skanda-grahâtô, Unmāda-grahâtô, ch=Chhāyā⁹-grahâtô, Apa-
smāra-grahâtô, ōs(t)āraka¹⁰-g[r]ah(ât)ô

Second Leaf : Obverse.

- 1 kṛitya-karmmaṇa kaḥkhôrd-ôkirana, Vêtâḍa-chichecha-prêshaka-durbhukta-duc-
chhardd[i]ta, ducehh(â)y[â], (ôpra)[×××××××]
2 vadhûtâtô jvarâd=êkâhika-dvêtīyaka-traitīyakâch=châturthakâ saptâhikâd=ardha-
mâsikâ mâsikâd=¹¹aiva sakri(n)-m[au](h)û[r]tt[ikâ]
3 nitya-jvarâd=vishama-jvarâd=(bh)[û]ta-jvarân=mânusha-jvarâd=a-mânusha - j v â r â,
vâtika-paittika-slêshmika-sannipâtikât=sarvva-jvarâ
4 śirishô-rtti pari-m-apanaya ardh-âvabhêdakam, arôchakam, makshi-rôgam nâsâ-rôgam
mukha-rôgam kaṇṭha-rôgam hṛidaya-rôgam
5 karṇa-sûlam, daṁta-sûlam¹² hṛidaya-sûlam, pârsva-sûlam,¹² prishṭha-sûlam, udara-
sûlam, ganḍa-sûlam¹² vasti-sûlam ūrû-sûlam
6 jamghâ-sûlam, hasta-sûlam pâda-sûlam, aṁga-pratyamga-sûlam ch=âpanaya, râtrau
svasti divâ svasti svasti maddhya-dinê

Second Leaf : Reverse.

- 1 sthitê, [I] svasti sarvva-mahôrâtram¹³ sarvva-buddhâ kurvvan̄tu, nama¹⁴ || Iḍi,
viḍi, hiviḍi, niḍê, aḍê, yâḍê,
2 drigaḍê, Hari-vêguḍi, Pâmsu-piśāchini, ârôhani, ôrôhani,¹⁵ êlê, mêlê, tilê, kilê,¹⁶ tilê,
mêlê milê
3 timi, dumipê, itti, mitti, viṣṭabdhê, vimalê, huhu, huhu, Aśva-mukhi, Kâtṭṭ
Mahâkâḍi,¹⁷ Prakīrṇa-
4 kêsî, kulu, kulu, vasphalu, kôlu, kôlu, dhôsâ-dumbâ, dô-dumbâ, duma, dumba,
gôlâya, sêlâya, hiśu,
5 hili, hi, mili, mili, tili, tili, chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu,
mulu, huhu, huh[u], (h)[u](h)[u], h[uhu]
6 huhu, babâ, babâ, babâ, babâ, babâ, jala, jala, jala, jala, jala, (d)[u](ma)[××]□t
[×××××××××]

⁹ Or perhaps *chhāyâ*, with short *a*; the akshara is indistinct.

¹⁰ Perhaps read *duâdraka*.

¹¹ Read *êva*.

¹² Read *sûlam*.

¹³ Read *mahôrâtram*.

¹⁴ From *râtrau* to *mama* is a śloka, but the fourth pāda

has one syllable in excess. Between *mama* and the two following strokes of interpunctuation, there appears to have been originally a longish scroll which is now nearly washed out.

¹⁵ Cf. Skr. *avarôhanî*.

¹⁶ Or perhaps *bhîlê* or *tilê*. The first akshara is blurred.

¹⁷ For *Mahâkâḍi*.

Third Leaf: Obverse.

- 1 Dundubhî, Garjanî, Varshañî, Sphôṭanî, Patanî, Pâchanî, Hârinî, Kampan[î]
Madan[î], M[an]ḍ[anî], × × × × ×
- 2 kta¹⁸ mē, gôlâyâḥ parivêlâya varshatu dēvô samantēna,¹⁹ ili kisi svahâ²⁰ || Maitrî
mē Dhritarâshtrēshu maitrî Nairâ-
- 3 vaṇēshu cha, [1] Virûpâkshēshu mē maitrî Kṛishṇa-Gautamakēshu cha, [|| 1 ||]
Maninâ nâga-râjñâ mē maitrî Vâsukinâ²¹ 2
- 4 m=api, [1] Daṇḍapâdēshu [nâ]gēshu Pûrṇabhadrēshu cha sadâ,²² [|| 2 ||] Nand- 3
ôpanandô²³ yē nâgâ varṇnavantô yaśasvinah [1] dēv-â-
- 5 suram pi samgrâmanam=anubhavamî²⁴ mah-ardhikâ,²⁵ [|| 3 ||] Anavataptēna 4
Varuṇēna²⁶ maitrî Samhâarakēna cha, [1] Takshakēna Anantēna
- 6 tathâ Vâsumukhēna cha, [|| 4 ||] Aparâjitēna mē maitrî²⁵ maitrî ch=Ohhibbasutēna 5
cha, [1] Mahâmanasvinâ nityam tath=aiva cha

Third Leaf: Reverse.

- 1 Manasvinâ, [|| 5 ||] Kâlakô Apalâlas=cha Bhôgavân=Śrâmanêrakah [1] Dadhimukhō 6
Manîs=ch=aiva Puṇḍarikô diśam patih [|| 6 ||] Karkôṭaka 7
- 2 Śamkhapâdah²³ Kambal-Âśvatarâv=ubhau, [1] êtēshv=api cha mē maitrî nâga-
râjēshu nityasah, [|| 7 ||] Sâkêtakas²⁷=cha Kumbhîra Sûchîlō- 8
- 3 mas=tath=aiva cha, [1] Ugâti(m)ēna²⁸ Kâlēna maitrî mē Rishikēshu cha, [|| 8 ||]
tathâ Pûraṇa-Karṇaka²⁹ maitrî Śakaṭamukhēna cha³⁰ [1] 9
- 4 Kôlakēna Sunandēna Vatsîputrēna cha sadâ, [|| 9 ||] Êlapatrēna³⁰ me maitrî maitrî 10
Lamburēna cha,³¹ [1] Pithilâs=cha mahâ-nâgō
- 5 Muchilindâs=cha viśrutah [|| 10 ||] Prithîvî-charâs=cha yē nâgâ³² tath=aiva jala- 11
niśritâ, [1] amtariksha-charâ yē cha Mēru-samâ-
- 6 śritâḥ³³ [|| 11 ||] Êka-śîrsha-dvî-śîrshâhi³⁴ maitrî tēhi mē³⁵ nityasah [1] A-pâdēshu mē 12
maitrî mai(tr)î [m]ê (d)[v]i-[pad]ê[shu cha || 12 || Chatush-pa-] 13

Fourth Leaf: Obverse.

- 1 dēshu mē maitrî maitrî bahu-padēshu cha, [1] mâ mē a-pâdak(ô) h(im)si mâ (m)[ê
himsi] [d]v[îpâdakah || 13 || Mâ mē himsi chatushpadô mâ]³⁶ 14

¹⁸ The akshara *kta* is written on the margin, outside the line, and the exact relation in which it stands to the text is doubtful. The full word may have been *prayukta*.

¹⁹ Or perhaps *sa samantēna* (Skr. *mantrēna*). The passage from *gôlâyâḥ* to *samantēna* is the second half of an âryâ, but it has one syllable in excess.

²⁰ Read *svahâ*. I have noticed the faulty form *svahâ* also in modern Tibetan Buddhist scripts.

²¹ Read *Vâsukinâ*, m. c.

²² This pâda scans irregularly.

²³ The akshara *na* is placed interlinearly.

²⁴ Read *samgrâmanam=anubhavamî*.

²⁵ This pâda has one syllable in excess.

²⁶ This pâda has two syllables in excess.

²⁷ Or possibly *Sâmkêtakas=cha*.

²⁸ The penultimate consonant is mutilated, but is only suggestive of *m*.

²⁹ Perhaps read *Pûraṇa-Karṇa[ś]na*.

³⁰ Usually spelled *Êlâpatra*.

³¹ This pâda is short by one syllable; insert *mē* after *maitrî*.

³² This pâda has one syllable in excess. Read *prithivî*, m. c.

³³ This pâda is short by two syllables. Read *Mēru-prishîṭha* or *Mēru-kûṭa-samâśritâḥ*.

³⁴ Read *dvîśrshâhi*, m. c.

³⁵ *Mē* is nearly washed out and obliterated, moreover read *mē tēhi*, m. c.

³⁶ Supplied from the Khandavatta Jâtaka; see Appendix II.

- 2 cha mê bahu-pâdakah [1] sarvva-nâgêshu mê maitrî yê nâgâ jala-nîsritâh [|| 14 ||]
 Sarvva-bhûtêshu mê m(ai)tr[i] (y)[ê] (s)[at](v)[â × ∪ — ∪ — 1] 15
 3 sarvva-satvêshu³⁷ mê maitrî yê satvâ trâsa-sthâvarâh jamgamâ³⁸ [|| 15 ||] Sarvvê satvâ 16
 sukhô bhôntu sarvvê bhôntu anâ(ma)y(â), [1] sa[r]vv[ê]
 4 bhadraṇi paśyāntu mā kaś-cha pāpam=ācharê, [|| 16 ||] Maitra-chittam samādāya 17
 karômi visha-dûshanam, [1] rakshâm parigraham ch=ai-
 5 va tath-aiva paripālanam || [17 ||] Namô Buddhāya :³⁹ namô 'stu bôdhayê, namô
 Vimuktāya, namô vimuktayê, namô 'stu Śântāya, na-
 6 mô 'stu śântayê, namô 'stu Muktāya : namô ktayê,⁴⁰ yê Brahmānā⁴¹ vâhita-pāpā
 dharmâs=têshâm namas=tê cha Yasamitrasya

Fourth Leaf: Reverse.

- 1 (p)[â](r)[am] pālayāntu svâhâ, sarvva-bhayêbbhyaḥ sarvv-ôpadravêbbhyaḥ sarvv
 ôpasarg-ôpâyâbbhyaḥ⁴² sarvva-jvarêbbhyaḥ
 2 sarvva-vyâdhibhyaḥ sarvva-grahêbbhyaḥ sarvva-vishêbbhyaḥ rakshāntu : ||

³⁷ Read here and throughout *sattva*.

³⁸ *Jamgamâ* is superfluous.

³⁹ Probably read *namô 'stu Buddhāya*. The apparent vi-
 sarga, here and elsewhere, is a mark of interpunctuation.

⁴⁰ Read *'stu muktayê*.

⁴¹ Read *Brahmanâ*.

⁴² Read *ôpâyêbbhyaḥ*.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

B.—TRANSLATION.

Thus it has been related to me : Once upon a time the Blessed One was staying in Jētavana, the garden of Anāthapiṇḍada in Śrāvastī. At that time there lived in Jētavana, in the garden of Anāthapiṇḍada in Śrāvastī, a mendicant, called Svāti, *who was new, fresh and young, and had but lately joined the Order, and had but recently submitted to this (i.e., the Buddhist) doctrine and discipline.*

While he was chopping fire-wood for the dry hot bath of the congregation, he was bitten in the great toe of his right foot by a large black snake (i.e., cobra), which had crept out from another side among the logs of deodār-wood.¹ He fell exhausted to the ground, foamed at his mouth, rolled his eyes, and tore his flesh. The venerable Ānanda² seeing the mendicant Svāti as he lay in an unconscious state, utterly and thoroughly exhausted, foaming at his mouth and rolling his eyes, inquired of the master :

First Leaf: Reverse.

“O Blessed One, how can I effect this man’s recovery ?” When he said this, the Blessed One spoke thus to the venerable Ānanda : “Go thou, O Ānanda, *and with the word of the Tathāgata save the mendicant Svāti, with that great Mâyūrī³ spell, the*

¹ *Pāti-dāru* I take to be the same as *pāti-kāshṭha* which is said to be a species of pine, the Deodar. The Pāli version (see Appendix II) has *pāti-rukkha*, Skr. *pāti-vriksha*; this is said to be *Oroxylum indicum* (or *Colosanthos indica*).

² *Mahā-mâyūrī* or ‘the great Mâyūrī’ is the name of the spell. It is probably called so, because the peafowl (*māyūra*) is the great traditional enemy of the snake. I owe this explanation to Professor E. Leumann. With this *Mahā-mâyūrī* spell may be compared the following three formulae : 1, the *Mahāgandhahastī* in the Charaka VI, 23, pp. 762-764; 2, the *Okandrodāya* or ‘the moonrise’ in the Ashtānga Hridaya VI, 35⁴⁴⁸ (vv. 24-32), and 3, the *Mahāśugandhī* or

‘the great sweet-scented one’ in the Sūśruta V, 7⁶¹ (vv. 12-25). They differ from our spell by the addition of a very large number of drugs, to serve as an antidote; but the two first-mentioned exhibit a very striking resemblance in the enumeration of the evils which the spell is supposed to counteract. These are in our spell, 1, *grāha*, 2, *kṛtya-karman*, 3, *kaṣṭhārd-śhirana*, 4, *vātāda*, etc., 5, *durbhukta*, 6, *vara*, etc., 7, *rōga* (various). The corresponding ones are, in the Charaka, 1, *bāla-grāha* and *sarva-grāha*, 2, *kārmāna*, 3, *khārkhōda*, 4, *vātāla*, and in the Ashtānga Hridaya, 1, *grāha*, 2, *kārmāna*, 3, *pāpman*, 4, *vātāla*, 5, *durbhiksha*, 6, *maraka*, 7, *vyādhi*. The Charaka

queen of the magic art! Grant him safety, security,³ defence, salvation, protection, relief and recovery, preservation from danger, counteraction of the poison, destruction of the poison, and apply a ligature to the wound,⁴ a ligature to the vein! Deliver him from seizure by a Dêva, from seizure by a Nâga, from seizure by an Asura, from seizure by a Maruta, from seizure by a Garuḍa, from seizure by a Gandharva, from seizure by a Kinnara, from seizure by a Mahôraga, from seizure by a Yaksha, from seizure by a Rākshasa, from seizure by a Prêta, from seizure by a Pisâcha, from seizure by a Bhûta, from seizure by a Kumbhâṇḍa, from seizure by a Pûtana, from seizure by a Kaṭapûtana, from seizure by Skanda, from seizure by mania, from seizure by unnatural change in appearance,⁵ from seizure by epilepsy, from seizure by the evil eye,⁶

Second Leaf: Obverse.

from the exercise of witchcraft,⁷ from destruction by kaḥkhôrda,⁸ from injury by Vêtâlas that attend at burning-places,⁹ from bad food, bad vomiting, bad appearance,⁵ from fever, such as comes on every day or every second day or every third day or every fourth day or every seventh day, or every half-month, or every month, or even only once for a moment, from continued fever, from remittent fever, from fever such as spirits or such as men or such as non-human beings are subject to, from fever such as arises from derangement of the air or of the bile or of the phlegm or of all three combined, in short, from every kind of fever and headache.¹⁰ Remove from him also hemicrania, loss of appetite,

and Ashtâṅga Hṛdaya add a few other ills, such as war, oppression, and robbery, but these are covered by the second list of evils at the end of our spell. Moreover, the Sûtrata, on p. 626, prescribes the use of spells (*mantra*) expressly at the time of the application of the ligature (*dhamaṇi-bandha*) to the bitten part; and that our spell is intended to be used at that time is shown by the direction *sîmā-bandham dharaṇi-bandham karôhi*, 'apply a ligature to the wound, to the vein.' Both the *Mahā-gandhahastī* and the *Chandrodāya* formulæ include *mantras* or 'spells.' Altogether it is difficult to avoid the impression that there is some peculiar connection between these formulæ and our spell. For further details on this point see my remarks in the Indian Antiquary, Vol. XXI for 1892, pp. 366-369. In the Petersburg Dictionary (*sub voce*) the *Mahāmāyūri* is said to be "the proper name of one of the five talismans of the Buddhists."

³ *Gupta* for *gupti*, just as *jāta* for *jāti* in the Aśoka inscriptions, see Journ. Germ. Or. Soc., Vol. XLII, p. 69.

⁴ *Sîmā* is properly the line of junction of the lips of a wound or puncture.

⁵ On *chhayā* or 'morbid appearance,' see ante, Part II, p. 172, footnote 383.

⁶ I do not know *ôstâraka*; it should be the name of some mysterious evil; it may be a prakritized form of *avastâraka* or *apastâraka*, but these words themselves are unknown. I am disposed to consider it a misspelling for *dustâraka*; the letters *ô* and *du* have a considerable likeness; there is probably a similar misspelling in fl. 2a¹ *ô-pra* for *du-pra* . . . , whatever the full word may have been (*duḥ-pramêṣa*?). *Dustâraka* might be the 'evil eye,' opp. *su-târa*, or 'good eye.'

⁷ I am not quite certain as to the construction of this passage. The MS. puts a comma after *kirana* as well as after *âuchchhârddita*; but as all these nouns are in the crude

base, while the context requires the ablative case, it would seem that they are all in composition with the ablative *vadhâtô* (*avadhâtô*), ablative singular of *avadhâta*. *Ôkirana* stands for *avakirana*, lit. 'sweeping off'; the Charaka has *avakirana* for 'sweepings'; it is a synonym of *avadhâta*; or it may be derived from root *kṛi* (*kṛiṇâti*) 'to kill.' *Kṛitya* I take to stand for *Kṛityā*; but it might be "demons who dig out corpses," see Hsien Tsiang (Vol. I, p. 156, note 119).

⁸ *Kaḥkhôrda* is a certain magical performance for the purpose of procuring the death of an obnoxious person. This much seems to be clear from a passage in the Râja Tarāṅgiṇī, though what the performance was is unknown. That passage (in V, 238-240, Dr. Stein's ed.) relates that the treasurer of king Gôpâla Varman, in order to conceal his delinquencies, caused a person Râmadêva, who was a proficient in *khârkhôda*, to compass the death of the king by his sorcery (*abhichâra*). The word is of rare occurrence, and is variously spelled. In the Râjatarāṅgiṇī it is spelled *khârkhôda* in V, 239, and *khurkhûṭa* in VII, 293; in the Charaka VII, 237²³ it is *khârkhôṭa* or *kharkhôṭa*. On the other hand, the ancient Weber MSS. (Part V, line 3, in the Journal, As. Soc. Bengal, Vol. LXII, p. 25, and Indian Antiquary, Vol. XXI, p. 369) have *kakkhôrda* or *kâkkhôrda*, which very nearly agrees with the spelling in our Manuscript.

⁹ I take *chichcha* to be a prakritized form of Skr. *chitya*.

¹⁰ I do not quite understand the construction of this passage. There is no verb to govern *joardt* and the other ablatives, except *pari-m-apanaya* (i.e., *pariyapanaya*), which also belongs to *sirishôrtti*. The latter is a curiously blundered compound, for Skr. *sirôrtti*; for *sirisha* is a prakritized form of Skr. *sirsha*, and the compound should be *sirishôrtti*. Perhaps *sirishôrtti* is a mere clerical error for *sirishârtti*.

fly-like diseases of the skin,¹¹ diseases of the nose, diseases of the mouth, diseases of the throat, diseases of the heart, pains in the ear, pains in the teeth, pains in the heart, pains in the side, pains in the back, pains in the belly, pains in the cheek, pains in the bladder, pains in the thigh, pains in the legs, pains in the hands, pains in the feet, pains in any limb, whether large or small.

Health¹² at night, health in the day, health while midday lasts,

Second Leaf : Reverse.

health during mid-

night,¹³ may all the Buddhas grant to me! Iḍi, viḍi, hiviḍi! Nidē, aḍē, yāḍē, drigaḍē!¹⁴ O thou Hari-Vēguḍi, thou dust-Piśāchini,¹⁵ thou ascending and descending one! Elē, mēlē, tilē, kilē, tilē, mēlē, milē! Timi, dumipē! Itti, miṭti! O thou well-fixed and spotless one! Huhu, huhu! O thou horse-faced one, Kāṭṭi,¹⁶ Mahākālī, thou with dishvelled hair! Kulu, kulu, vasphalu, kōlu, kōlu! Dhōsā-dumbā, dō-dumbā, duma, dumba! In the valley,¹⁷ on the mountain! Hiśu, hili, hi. Mili, mili, tili, tili! Chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu, mulu, mulu! Huhu, huhu, huhu, huhu, huhu! Babā, babā, babā, babā, babā! Jala, jala, jala, jala! Duma

Third Leaf : Obverse.

May the goddesses of rumbling, thundering, raining, crashing, falling, ripening, captivating, waving, delighting, adorning grant me prosperity.¹⁸ May the Dōva send rain all round over the borders of my district! Ili kisi! Svāhā!

¹¹ *Makshi-rōga* is not noticed in any dictionary accessible to me. But as *makshikā* is a synonym of *maśaka*, I take *makshi-rōga* to be the same disease as *maśaka*.

¹² Here the *Mahāmāyūrī* or 'great Māyūrī spell' commences.

¹³ The text has *maḥō-rātram* 'the night of the festival'; but the context rather suggests *maḥārātram* 'midnight' or 'the time after midnight.' The vowels *ō* and *ā* are occasionally confused in this part of the MS., compare *śivāhōrti* for *śivāhārti* in fl. 1b⁴ (ante note 10), *sukhō* for *sukhā* in fl. 4a.³

¹⁴ Here follow a number of vernacular terms the signification of which I have not been able to discover: such as *drigaḍē*, *vēguḍi*, *dumipē*, *dhōsā-dumbā*, *dōdumbā*, etc. They are intermixed with Sanskrit terms, such as *drōhani*, *vimalē*, *aśvamukhē*, etc., which are well known, and which show that they must all be names or descriptions of female supernatural beings of the Śivistic connection. Compare the Sanskrit *bēkerrī*, which is said to be an epithet of the Apsaras.

¹⁵ On the *pāmsu-piśāchini* or 'the female Piśāchas of the dust' see Childers' Pāli Dictionary, s. v. *Piśāco*. They are one of the four kinds of *Prētas*.

¹⁶ *Kāṭṭi* I take to be a vernacular form of Skr. *Kārtiki*, the spouse or Śakti of *Kārtikēya* (Skanda or Śiva), the same as *Mahākālī*.

¹⁷ *Gōlā* occurs again on fl. IIIa² *gōlāyāḥ parivēlāya* 'on the circumference of the district.' In Hēmaachandra's Grammar, II, 174, it is noted as a vernacular form of the river name *Gōḍāvarī*. and in this sense it is taken by Prof. Buhler in the Vienna Oriental Journal, Vol. V, pp. 106 and 107, footnote, who refers it to the well-known *Gōḍāvarī* of the Dekhan.

Dr. Stein, however, points out *ibidem*, p. 345, that there is also a small river *Gōḍāvarī* in Kāśmīr, "which enjoys considerable sanctity and is still at the present time visited by pilgrims." If *gōlā* should have to be interpreted here as a river name, the *Gōḍāvarī* of Kāśmīr has undoubtedly a better claim to consideration, as the character of the letters in which our Manuscript is written shows that it cannot have been produced in South India. But Dr. Stein adds that he has "not yet in Kāśmīr texts come across the shortened form of *Gōlā* for *Gōḍāvarī*;" and it seems to me improbable that the word can be here a river name. It is placed by the side of the word *śāla* (or *śālā*), which is clearly the Sanskrit *śāla*, 'mountain,' and is not the proper name of any particular mountain. Similarly *gōlā* (or *gōla*) should be a mere common noun, and, accordingly, I take it in the sense of *maṇḍala* or 'circle,' 'district,' or the space enclosed by the mountains, a valley. This meaning also fits in better in the other phrase *gōlāyāḥ parivēlāya*, for *parivēlā* properly means 'circumference,' which can hardly be applied to a river. I prefer, therefore, adhering to my original translation published in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 61.

¹⁸ This is a list of names of Dōvis or phases of Śiva's female counterpart Durgā. The passage looks like a description of a thunderstorm in summer. First the distant rumbling of thunder, then the near thunder and pouring rain, interspersed with crashes of thunder; then the gentle fall of rain; followed by the ripening of the crop, which waves in the breezy sunshine, and delights men, and adorns the landscape. The missing syllables may be thus supplied: *saṃriddhim prayumkta mē*, 'may they grant me prosperity.'

(Verse 1—17.) I hold friendship with Dhritarāshṭra and his race,¹⁹ and friendship with Nairāvaṇa and his race. With Virūpāksha and his race I hold friendship, and with Kṛishṇa and Gautama and their races. (2) With Maṇi, the king of Nāgas, I hold friendship, also with Vāsuki, and with the Nāgas Daṇḍapāda and Pūrṇabhadra and their races at all times. (3) The Nāgas Nanda and Upananda, the beautiful *and* glorious, who with their supernatural power assist even in the war of the Dēvas with the Asuras, (4) *with them and* with Anavatapta, Varuṇa and Saṃhāraka I hold friendship; likewise with Takshaka, Ananta, and Vāsumukha. (5) With Aparājita I hold friendship, and friendship with Chhibbasuta, likewise with Mahāmanasvin always and

Third Leaf: Reverse.

with Manasvin. (6) Also Kālaka, Apalāla, Bhōgavanta, Śrāmaṇēraka, Dadhimukha, Mani, and Puṇḍarīka, the lord of the quarters, (7) Karkōṭaka, Śankhapāda, and both Kambala and Aśvatara: with these kings of Nāgas also I hold friendship perpetually: (8) and *with* Kumbhīra *and* Sākētaka, and likewise *with* Sūchilōma. With Ugātima²⁰ *and* Kāla I hold friendship and with Rishika and his race. (9) Likewise with Pūraṇa and Karṇa I hold friendship and with Śakaṭamukha, and with Kōlaka, Sunanda *and* Vatsīputra at all times. (10) With Êlāpatra I hold friendship, and friendship with Lambura, and *with* Pithila, the great Nāga, and Muchilinda, the famous. (11) The Nāgas that live on land, likewise those that inhabit the water, and those that live in the air, dwelling on Mēru's summit;²¹ (12) *also* the beings with one head and those with two heads,—with them I hold friendship perpetually. With the footless I hold friendship; I hold friendship with the two-footed; (13) with the four-footed

Fourth Leaf: Obverse.

I hold friendship, and friendship with the many-footed. The footless shall not do harm to me, nor shall the two-footed; (14) the four-footed shall do no harm to me, nor shall the many footed. With all Nāgas that inhabit the water I hold friendship; (15) with all living beings that live and shall live²² I hold friendship; with all beings, whether movable or immovable,²³ I hold friendship. (16) May all beings enjoy happiness, may all enjoy health; may all experience pleasures, and may no one practise sin. (17) In the exercise of a friendly spirit I give a remedy counteracting the poison, *and with it* safety and assistance and protection.²⁴

¹⁹ The original text has this, as well as some of the following names, in the plural number. The plural is explained in the Pāli commentary to the Jātaka version (see Appendix II) to include the races (*kula*) of the respective snake-kings. Here commences a series of forty-eight Nāgas or Nāgarājas, for explanations of which see Appendix I.

²⁰ Or *ugātima* (Skr. *ugratama*) may be taken as an epithet of Kāla, 'the most terrible Kāla.'

²¹ For another four-fold division of the Nāgas (celestial, aerial, earthly, and guardians of hidden treasures), see Dr. Waddell's *Buddhism of Tibet*, p. 368.

²² The missing portion of the text I would propose to supply by *yā sattvā bhūta-bhāvinaḥ*. The Pāli version (see

Appendix II), has *sattā, pānā, bhūtā*. Of these *sattā* corresponds to our *sattvā*, and *pānā* and *bhūtā* would seem to correspond to our *bhūtā*. The Pāli commentary explains *pānā ti bhūtā bhāvinaṃ nibbattana-vasāna bhūtā ti vacchana-matta-visāso vāditabbō*, i.e., 'between *pāna* (*prāna*) and *bhūta* there is only a verbal difference, they mean: what lives and what will live through the principle of re-birth.'

²³ The text here adds *jaṃgamā*. This is not only in excess of the metre, but is also a synonym of *trāsa*. I conjecture that it is a gloss, added by the copyist, to explain *trāsa* which should properly be spelt *trasa*. The latter means movable, while *trāsa* means 'terrifying.'

²⁴ Here ends the spell.

Reverence be to the Buddha, reverence be to the Truth²⁵ ! Reverence be to the Emancipated One, reverence be to the Emancipation ! Reverence be to the Peaceful One, reverence be to the Peace ! Reverence be to the Delivered One, reverence be to the Deliverance ! The principles of evil and good which have been declared by the Brahma (*i e.*, the Buddha), to them be reverence, and may they safeguard Yaśōmitra's welfare ! Svāhā !²⁶ May they save *him* from all fears, all troubles, all temptations and allurements, all fevers, all diseases, all seizures, all poisons !

²⁵ Lit., 'Reverence be to the Knowing one, reverence be to the Knowledge' !

²⁶ *Svāhā* in such connections practically corresponds to our 'Amen.'

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APPENDIX I TO PART VI.

ON THE NĀGAS, NĀGARĀJAS AND OTHER SUPERNATURAL BEINGS.

In order to avoid overloading the translation with footnotes, I have put together in this Appendix such information as I have been able to collect concerning the Nāgas, Nāgarājas and other supernatural beings mentioned in the snake-charm.¹

In the Tibetan Dictionary, called the Mahāvvyutpatti, in the 157th and 158th chapters, there is given a long list of Nāgarājas and common Nāgas. Of this work, the Asiatic Society of Bengal possesses a manuscript translation, made by Csoma de Körös; and this translation is referred to in the following notes.²

The following is a list of the Nāgas and Nāgarājas in our snake-charm :

1, Dhṛitarāshṭra, 2, Nairāvaṇa, 3, Virūpāksha, 4, Kṛishṇa, 5, Gantamaka, 6, Maṇi, 7, Vāsuki, 8, Daṇḍapāda, 9, Pūrnabhadra, 10, Nanda, 11, Upananda, 12, Anavatapta, 13, Varuna, 14, Saṁhāraka, 15, Takshaka, 16, Ananta, 17, Vāsumukha, 18, Aparājita, 19, Chhibbasuta, 20, Mahāmanasvin, 21, Manasvin, 22, Kālaka, 23, Apalāla, 24, Bhōgavān, 25, Śrāmanēra, 26, Dadhimukha, 27, Maṇi, 28, Puṇḍarīka, 29, Karkōṭaka, 30, Śaṅkhaṇḍa, 31, Kambala, 32, Aśvatara, 33, Sākētaka, 34, Kumbhīra, 35, Sūchīlōma, 36, Ugātima, 37, Kāla, 38, Rishika, 39, Pūraṇa, 40, Kārṇaka, 41, Śakaṭamukha, 42, Kōlaka, 43, Sunanda, 44, Vatsīputra, 45, Ēlapatra, 46, Lambura, 47, Pithila, 48, Muchilinda.

There are altogether 48; among them Nos. 8, 10 and 11 are expressly called Nāgas, and Nos. 6 and 22-32. Nāgarājas; No. 47 is called a Mahānāga. The nature of the others is not specified, and probably they are not all Nāgas. The Mahāvvyutpatti gives a list of 79 Nāgarājas, and 55 common Nāgas. Among the former occur Nos. 7, 10, 11, 12, 13, 15, 23, 29, 30, 31, 32, 37, 45, altogether 13, and four others (Nos. 21, 27, 40, 44) that are uncertain. Among the latter occur No. 22, and probably Nos. 2 and 19.

No. 1, Dhṛitarāshṭra is not mentioned in the Mahāvvyutpatti among any of the Nāgas, but as the first (or "king") in the list of Gandharvas (chapter 160): with this agree the Divyāvadāna (ed. Cowell and Neil), pp. 126, 148, Hardy's Manual of Buddhism, p. 24, and Dr. Waddell's Buddhism of Tibet, p. 84. But in the Brahmanical Mahābhārata and the Chinese Buddhist Vardha-varsha Sūtra (quoted by Mr. Morris in the Academy for 1891) he is stated to be a Nāgarāja.

No. 2, Nairāvaṇa is puzzling. In the Proceedings of the Asiatic Society of Bengal for 1891, p. 61, I doubtfully suggested that it might be the same as Airāvaṇa. This view was supported by Professors Bühler, Leumann and Stein, who took the initial *n* to be a connecting consonant (see Vienna Oriental Journal, Vol. V, p. 345). Such an use of *n*, however, is very unusual; in fact I do not recollect ever having met with a well-authenticated instance. Mr. Morris (in the Academy for 1891, p. 179) suggested the identity of Nairāvaṇa with Vaiśravaṇa. He pointed out, that as Dhṛitarāshṭra and Virūpāksha are respectively the regents of the

¹ See also my notes in the Indian Antiquary, Vol. X, for 1892, pp. 861-865.

² Another translation has been published by Dr. Waddell in the Journal of the Royal Asiatic Society, for 1894, pp. 91-102. The spelling of the names in this translation differs considerably from that in Csoma de Körös' manuscript. It differs also in the number of names. While Körös gives 79 Nāgas, Dr. Waddell has 81; the latter's No. 37 Śāgaro and No. 74 Kambalo being additional, but Kambala occurs in both lists in No. 68. Again Csoma

de Körös' list gives 55 common Nāgas, while Dr. Waddell gives 56; the latter's No. 14 Suryapabāh being additional.— Another long list "of about 200 snakes" occurs in the Mēgha Sūtra, published by Mr. C. Bendall in the same Journal, Vol. XII, pp. 288 ff. The list itself, however, unfortunately is omitted. Brahmanical lists of Nāgas and Nāgarājas will be found in the Mahābhārata, Ādiparvan, chapter XXXV, the Vāyu Purāṇa, and other works.

East and West, one expects Vaiśravaṇa, the regent of the North, in the place of Nairāvāna; while Virūḍhaka, the regent of the South, is omitted, because he was not regarded as a snake-king. Among the Buddhists, however, neither Dhṛitarāshṭra nor Vaiśravaṇa are regarded as snake-kings, but as the kings of the Gandharvas and Yakshas respectively, though Vaiśravaṇa often appears associated with the Nāgas (see Waddell's *Buddhism of Tibet*, p. 368). See the remarks under Nos. 1 and 2. For the identification of Nairāvāna with Airāvāna makes the fact that in the corresponding Pāli version in the *Khandavatta Jātaka* (see Appendix II) we find Ērāpātha mentioned, which is only another form of Airāvāna (see below No. 45). It is true that Ēlāpatra is also given in our list as No. 45; but it is quite clear that the original identity of Ērāvaṇa and Ēlāpatra had been forgotten, and they were treated as two distinct and different names. In the *Mahāvvyutpatti* both names occur, Ēlāpatra as that of a Nāgarāja (No. 43), and Ērāvaṇa as that of a common Nāga (No. 45). The *Mahābhārata*, also, enumerates both Airāvata and Ēlāpatra among its Nāgas. On the whole, the probabilities are for the identification of Nairāvāna with Airāvāna. The initial *nai*, if not simply a clerical error, may be a peculiar local form of the akshara *ai*.

No. 3, Virūpāksha. In the *Mahāvvyutpatti*, he is not named among the Nāgas or Nāgarājas, nor indeed among any of the special classes of spiritual beings. The only place where he is named is in chapter 153, in the general class of "the gods inhabiting this world." Among these "gods," No. 31 is Lōkapāla, No. 32 Vaiśravaṇa, No. 33 Dhṛitarāshṭra, No. 34 Virūḍhaka, No. 35 Virūpāksha; and from among these No. 32 is again enumerated at the head of the Yakshas, No. 33 at the head of the Gandharvas, No. 34 at the head of the Kumbhāṇḍas; but No. 35 is not referred to any special class. These four, Nos. 32-35, as is well known, are considered to be the four "Guardians of the World" (*lōkapāla*). As such, "their frescoes are found in the verandah of every Lamaic temple or *gompa*; but none of them, not even Virūpāksha, is considered a Nāga, by any Lama" (so Dr. Waddell in a private letter to me¹; see also his *Buddhism of Tibet*, pp. 289, 290). But otherwise among Buddhists generally, Virūpāksha is placed at the head of the Nāgas; see *Divyāvadāna*, pp. 126, 184, *Spence Hardy's Manual of Buddhism*, p. 25, *Beal's Catena of Buddhist Scriptures*, p. 72, and Mr. Morris' note in the *Academy* for 1891. In the corresponding version of the *Khandavatta Jātaka* (see Appendix II) he is also invoked at the head of the Nāgas.

Nos. 6 and 27, Mapi. This name occurs twice; whether by mistake, I cannot say.

Nos. 10 and 11 Nanda and Upananda. From the construction of the passage, which mixes singulars and plurals, it is not quite clear, whether two Nāgarājas or only one Nandōpananda are intended. The *Vardhavarsha Sūtra* (see *Beal's Catena of Buddhist Scriptures*, pp. 418, 419, and Bendall's translation in the *Journal of the Royal Asiatic Society*, Vol. XII, for 1880, p. 289) is not clearer on the point, for it speaks of a palace of the Nāgarāja Nandōpananda, and immediately afterwards, separately, of the Nāgarājas Nanda and Upananda. *Beal's Catena*, p. 55, makes the *Āgama Sūtra* say: "of all the great creatures which exist, the two Nāgas Nanda and Upananda are the largest." But the context would rather seem to indicate that the *Sūtra* is speaking of a single individual Nandōpananda. In *Ralston's translation of von Schiefner's Tibetan Tales*, p. 236, there are also mentioned "two Nāgarājas, Nanda and Upananda." On the other hand, the *Mahāvvyutpatti* enumerates among the Nāgarājas a Nanda (No. 15) as well as a Nandōpananda (No. 50), the latter clearly as a single individual; and in *Spence Hardy's Manual of Buddhism*, p. 313, the story is related of the conquest of a Nāgarāja Nandōpananda (a single individual) by Buddha's disciple Maudgalāyana, though in the *Divyāvadāna*, p. 395, the same story is referred to with a pair of Nāgarājas, Nanda and Upananda. Similar pairs are Nos. 4 and 5, Kṛishṇa and Gautama (also *Divyāvadāna*, p. 50), and Nos. 31 and 32, Kambala and Aśvatara. The latter pair is also enumerated in the *Mahāvvyutpatti* under the single No. 65. The war of the Dēvas with the Asuras is referred to in the *Kulāvaka Jātaka* (*Jātaka*, Vol. X, pp. 203, 204), where, however, it is only generally stated that the Urugas or Nāgas helped to guard Sakra's residence, but no name of any particular Nāgarāja is mentioned. A fuller account of the war is quoted in *Beal's Catena*, pp. 52-55, from the *Saddharma Prākasa Sāsana Sūtra*. Here, indeed, one Nāgarāja is specially named, Nanda, but apparently on the side of the Asuras, while, in the intention of our snake-charm, clearly the aid of Nandōpananda is on the side of the Dēvas.

No. 12, Anavatapta is the Nāgarāja of a lake from which the four rivers Ganges, Indus, Oxus and Sitā (or Zarafshan) are said to take their rise; see *Beal's Buddhist Records of the Western World*, Vol. I, pp. 11, 12, 11, p. 41. It has been variously identified with the lakes Sarik-kal, Mānasa-sarōvara, and Rāvāna-hrāda in the *Himālayas*.

No. 23, Apalāla is mentioned by Hsien Tsiang (in *Beal's Buddhist Records of the Western World*, Vol. I, pp. 122, 123, 126, note 132), as the Nāga of the spring which forms the source of the Swāt river in Udyāna. He was prevailed upon by Buddha to desist from annually inundating the country. After the Nāga's conversion, Buddha is said, in the *Divyāvadāna*, pp. 348, 385, to have proceeded to Mathurā.

¹ In his *Buddhism of Tibet*, p. 84 (subsequently published), however, Dr. Waddell states Virūpāksha to be "the red guardian" of the West and king of the Nāgas."

No. 25, Śrāmaṇera is probably the Nāgarāja whose story is told by Hinen Tsiang (in Beal's Buddhist Records of the Western World, Vol. I, pp. 63, 64). He was originally a Śrāmaṇera, or Buddhist novice, but became the Nāga king of a lake on the summit of a snowy mountain in the Hindu Kush. The Mahāvvyutpatti has a Śrāmaṇa as the 19th in the list of common Nāgas.

No. 29, Karkōtaka is the Nāgarāja of the lake which, according to Nepalese tradition, originally occupied the site of the present Nepal valley. When the lake was drained by Mañjuśrī, by cutting a passage through the mountains, the Nāgarāja was persuaded to remain in a large tank, now called Tandāh, in which he is still worshipped. See Dr. Wright's History of Nepal, pp. 77, 79; also Hodgson's Languages, Literature and Religion of Nepal and Tibet, p. 115. The latter adds, p. 120, footnote, that "in the annals of Kashmīr he figures as conspicuously as in Nepal."

No. 33, Sākētaka is not found elsewhere. It might be not a name, but an epithet of No. 34 Kumbhīra, meaning 'a native of the town of Sākēta' (= Ayōdhyā in Oudh), and if all these names are those of sacred springs inhabited by Nāgas, we should here have the name of a spring in the centre of North India. See also No. 34. It is just possible that the name may be Sāṅkētaka: but the apparent anusvāra is attached to the foot of the letter in the line above *sākētaka*, and is, in all probability, part of that letter.

No. 34, Kumbhīra is apparently mentioned by Hinen Tsiang (see Beal's Buddhist Records of the Western World, Vol. II, p. 49) as the name of several Nāgas of pools near Benares. He is also mentioned as a Nāgarāja in the Vardha-varsha Sūtra; see Beal's Catena, p. 423, where it is stated that this "Nāga is extensively worshipped in Japan at the present time as 'Compirah,' a Sea-God."

No. 35, Sūchīlōma occurs in No. 74 of the inscriptions on the Bharaut Stūpa as the name of a Yaksha. See Indian Antiquary, Vol. XXI, p. 233.

No. 37, Kāla stood before Buddha and sang his praises just before his contest with Māra. See Nidāna Kathā, p. 97, in Rhys David's Buddhist Birth Stories. He is apparently mentioned as Mahākāla in Spence Hardy's Eastern Monachism, p. 274. In the Divyāvadāna, p. 392, he is called Kālīka.

No. 45, Ēlapatra, is commonly spelled Ēlāpatra; e.g., in the Mahāvvyutpatti. Another spelling is Ērāpata (in Skr. Airāvata) or Ērāpatha, with the conjunct *tr* simplified into *t* or *th* (as in *ētha* for *atra*). The former (with *t*) occurs in Nos. 59 and 60 of the inscriptions on the Bharaut Stūpa (see Indian Antiquary, Vol. X, p. 258 and Vol. XXI, p. 232). The other (with *th*) is the commoner one, and occurs in the Khandhavatta Jātaka (see Appendix II). A third spelling is Ēlāpana or Ērāvāna, of which the former is given in Beal's Catena, p. 420, from the Vardha-varsha Sūtra, while the other corresponds to the Sanskrit form Airāvāna. There was a Nāgarāja of this name both near Takshasilā and Banāras, see Beal's Buddhist Records of the Western World, Vol. I, p. LXVIII and p. 137.

No. 46, Lambura may be the Nāgarāja of the lake on the crest of the mountain of Lan-po-lu, in Udyāna, whose story is given by Hinen Tsiang, in Beal's Buddhist Records of the Western World, Vol. I, pp. 128 ff. The Mahāvvyutpatti gives *Lambuka* as the name of the 12th Nāgarāja.

No. 48, Muchilinda (or Muchalinda), the seven-headed snake, was the blind Nāga king of the Mandākinī lake near Gayā, who, after Buddha's enlightenment, shielded him in seven folds during a storm (Beal's Buddhist Records of the Western World, Vol. I, p. LXIII, and Vol. II, 128, p. 109, Spence Hardy's Manual of Buddhism, p. 186).

Nos. 8, 14, 17, 28, 30, 36, 38, 40-43, 47 are names of Nāgarājas which I do not remember to have met with elsewhere. No. 30, Śāṅkhaṇḍa, however, may be the same as Śāṅkhaṇḍa, who is given, in the Mahāvvyutpatti, as the first of the Nāgarājas.

Twenty-one Grahas or Seizures are enumerated in our Manuscript: 1, Dēva, 2, Nāga, 3, Asura, 4, Maruta, 5, Garuḍa, 6, Gandharva, 7, Kinnara, 8, Mahōraga, 9, Yaksha, 10, Rākshasa, 11, Prēta, 12, Piśācha, 13, Bhūta, 14, Kumbhāṇḍa, 15, Pūtana, 16, Kaṭapūtana, 17, Skanda, 18, Unmāda, 19, Chhāyā, 20, Apasmāra, 21, Dustāraka. Nearly the same list is given in the Mahāvvyutpatti: the nine first-mentioned, together with No. 14 Kumbhāṇḍa, constitute its entire 156th chapter of names of supernatural beings, *viz.*, 1, Dēva, 2, Nāga, 3, Yaksha, 4, Gandharva, 5, Asura, 6, Daitya (instead of our Maruta), 7, Garuḍa, 8, Kinnara, 9, Mahōraga, 10, Kumbhāṇḍa. The remainder, with the exception of Dustāraka, are mentioned in the 200th chapter on the Yidags or 'evil spirits,' in nearly the same order: Prēta, Kumbhāṇḍa (here again enumerated), Piśācha, Bhūta, Pūtana, Kaṭapūtana, Unmāda, Skanda, Apasmāra, Chhāyā, Rākshasa. Skanda is here explained to mean an evil spirit that "makes dry or causes consumption," and Chhāyā, (spelled thus), one that "causes defilement." In the Sūsruta (Uttara-tantra, chapter 27, verse 19, p. 741 in Jīvananda's edition), however Skanda is said to be the *Grahādhipati*, or 'Chief of the Grahas' which affect children. In the Sūsruta (*ibid.*, verse 7, p. 740) and the Vangasāna (p. 910), *skanda-graha* is explained as 'convulsions' (*gātrasya spandana-kampanam*, and *sahrabdhāḥ kara-charaṇaish=cha nṛityati*), etc. *Chhāyā* is generally said to mean 'morbid appearance,' see *ante*, p. 227, note 5. This as well as *unmāda* 'mania' and *apasmāra* 'epilepsy' are treated in the Charaka and other medical books as ordinary diseases. After the Grahas the spell proceeds to mention ordinary ills or diseases.

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APPENDIX II TO PART VI.

THE KHANDAVATTA JĀTAKA.

There is such a remarkable agreement of portions of this Jātaka with the story of our Manuscript that a translation of the substance of it may be welcome for comparison. It is given in the Jātaka book (ed. Fansböll), Vol. II, p. 144.

The commentary of the Jātaka narrates the occasion of giving it thus :

The Master related this Jātaka concerning a certain monk, while he was staying in Jētavana. That monk was chopping wood at the door of the fire-house (*jantāghara-dvārā*), when he was bitten in a toe (*pādanguliya*) by a snake which came out from a Pātī tree (*pātīrukkh-antarā*); and he died then and there. The fact of his death became known in the whole monastery. In the religious assembly the monks began to discuss the occurrence among themselves. The Master, on entering, asked them what they were talking about; and when he was told what it was, he said to the monks: "if that monk had cultivated the friendship of the four snake-kings and their races, the snake would not have bitten him; for Buddha in a former ascetic existence cultivated the friendship of the four snake-kings and their races, and thus, so far as those snake-kings were concerned, he was not exposed to the risk of a re-birth (through being bitten to death by a snake)." He then proceeded to relate the following legend :

In the past, when Brahmādatta was king of Banāras, the Bōdhisattva was born in the family of a Kāśī Brāhman; but when he came of age, he retired from the world and made for himself a hermitage in a bend of the Ganges in the interior of the Himālayas, where, in the company of other Rishis, he devoted himself to a life of meditation. That place was infested by snakes of various sorts, and in consequence the death of a Rishi was a thing of frequent occurrence. The ascetics represented this state of things to the Bōdhisattva. He advised them that they should cultivate the friendship of the four snake-kings and their races, then no snake would bite them; and for this purpose he taught them the following verses (*ślōka*) :

- 1, *Virūpākṣhēhi mē mettāṃ mettāṃ Ērāpathēhi mē |*
Chhabbyāputtēhi mē mettāṃ Kaṇhā-Gōtamakēhi oha ||
- 2, *Apādakēhi mē mettāṃ mettāṃ dipādakēhi mē |*
chatuppadēhi mē mettāṃ mettāṃ bahuppadēhi mē ||
- 3, *Mā māṃ apādakō hīṃsi mā māṃ hīṃsi dipādakō |*
mā māṃ chatuppadō hīṃsi mā māṃ hīṃsi bahuppadō ||
- 4, *Sabbē sattā sabbē pāpā sabbē bhūtā oha kēvalā |*
sabbē bhadrāṇi passantu mā kaṇ-ohi pāpam āgama ||

i.e., "With the race of Virūpāksha I keep friendship, and friendship with the race of Ērāpatha; with the race of Chhabbyāputta I keep friendship, and with the race of Kṛishṇa and Gōtamaka. (2) With the footless I keep friendship, and friendship with the two-footed; with the four-footed I keep friendship, and friendship with the many-footed. (3) Let not the footless harm me, nor harm me the two-footed; let not the four-footed harm me, nor harm me the many-footed. (4) All that exist, all that live, all that will live hereafter, one and all, may they experience good things, may none of them fall into sin."

Buddha explained to them that by the first verse they would establish friendship with the four Nāgarūjas and their races and by the second, with snakes and fishes, men and birds, elephants, horses, and all other quadrupeds, scorpions, centipedes and other multipedes, and thus they would become proof against being bitten or injured by any of them. The third would serve them as a request, by reason of that friendship, to be saved from all danger from those different classes of beings. The fourth would show their feeling of good will to all creatures.

He then proceeded to explain how all safety (*parittā*) was ultimately to be ascribed to the transcendent power of the three gems, Buddha, Dharma, and Sangha, and concluded by teaching them the following hymn:

"My safety is secured, my protection is secured !
Let all creatures leave me in peace !
So I will praise the Blessed One ;
I will praise all that through him are saved !"

In this manner the company of Rishis found protection; and thenceforward, by the virtue of the charm taught by the Bôdhisattva, the snakes left them in peace. The Bôdhisattva himself in due time went to heaven.

The incident, thus related in the commentary to the Jātaka, is also found in the form of a Sūtra in the Chullavagga (ed. Oldenberg), p. 109, and Anguttara Nikāya (ed. Morris, in the Series of the Pāli Text Society), Part II, No. 67, p. 72¹; where it is narrated as follows:—

At one time the Blessed One was staying in Śrāvastī, in the Jētavana garden of Anāthapiṇḍika. At that time a certain monk was bitten by a snake and died. Then a number of monks came to the Blessed One; and after saluting him and sitting down at a respectful distance, they informed him of the fatal occurrence. "Surely," Buddha replied, "that monk cannot have displayed a friendly spirit towards the four snake-kings and their races; for if he had done so, he would not have been bitten by a snake and killed." The monks enquired, who those four snake-kings were. Buddha replied that they were Virūpaksha, Erāpatha, Ohhabya-patra, and Kṛishṇa-Gōtamaka, and their respective races, and repeated that if the monk had displayed a friendly spirit towards them, he would not have been bitten and killed. "Therefore," he added, "for the sake of your own protection, security, and safety, I advise you to display a friendly spirit towards the four snake-kings and their races." He then pronounced the four verses, exactly as above quoted, *Virūpakkhēhi mā mettāṃ*, etc. adding "unlimited is the power of the Buddha, the Law, and the Congregation, while that of all creeping things is limited," and finishing with the hymn (as above): "My safety is assured," etc.

This incident is clearly the same as that related in our Manuscript. The only material difference is that in the Jātaka book as well as in the Chullavagga and Anguttara Nikāya the monk is said to have died of the bite, before the charm was obtained from Buddha, while in our Manuscript the monk is only represented as being *in extremis*, and the charm as being given for the purpose of restoring him.

Moreover, in our Manuscript the spell is given in a very expanded form. To the first verse of the spell in the Jātaka, Chullavagga and Anguttara correspond ten verses (1—10) in our Manuscript; to the second and third verses there, correspond five verses (11—15) here, while the fourth verse there corresponds to the sixteenth verse here.

Some portions of the spell in our Manuscript look very much like direct translations from the Pāli. Our verses 12b, 13, 14a and 16 are Sanskrit versions of verses 2, 3, 4 in the Pāli. Verse 13a has actually preserved, in *hīmsi*, a fragment of the original Pāli. But the different wording of verse 16a would seem to show that the Sanskrit version in our Manuscript is based on a Pāli recension different from those at present known to us.

Other Pāli fragments are scattered, here and there, through the whole of our Sanskrit version; thus we have *karōhi* on fl. Ib³ and *tēhi* on fl. IIIb⁶. This would seem to indicate that the Northern Buddhism possessed an original Pāli recension co-extensive with the Sanskrit recension in our Manuscript.

¹ This parallel was discovered by Dr. S. von Oldenburg; see the Jātaka book was discovered by Prof. G. Bühler; see Vienna Oriental Journal, Vol. VII, p. 271. The parallel of *ibidem*, Vol. V, p. 110.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

B.—TRANSLATION.¹

First Leaf: Reverse.

(Lines 1—7.) (drums) are sounded² in rows; now heart . . .
 itti, mitti, tili, mili, mitti, mitti, (2) dumba, tumba,
 'suvachirikasiyâ, bhinna-mêdi. Salutation to the Buddhas! There is the desire to act,
 when the root (or occasion) is obtained, and so on, pearl-necklaces on the red root (or source
 of the blood.) (3) Dumba, amba, kuṭṭhi, kunaṭṭhi, naṭṭhi, kunna-naṭṭhi, vila-kuṇṇja-
 naṭṭhi. On the turreted (habitation) may the Dêva rain for nine months, for ten months!
 (4) Ili-mili, kili-mili, at the foot of the flag, duduma, on sudu-mêḍa, dalima, santu-vaṭṭa,
 vusaṭṭa, vusaṭṭa, (5) on (the land) rich in antelopes and goats, nakkali, free from im-
 purities,⁴ man and ass, makhila, and so on, (furnished) with good water, tumba, tumbam,
 anaḍa, pramaḍa, (6) aṇaṇaḍa, may the Dêva vouchsafe⁵ fresh water (*i.e.*, rain), seven-
 fold,⁶ on every side,⁷ so that the land may be abounding with water, overflowing from end
 to end⁸

¹ Owing to the mutilated state of the Manuscript, and the obscurity of the text, the translation must be understood to be quite tentative. On the identity of the text, see below note 9.

² I read *ghuṭṭhâ*.

³ With reference to the following portion of the text, I may refer to my remarks in note 14, on page 228.

⁴ I suggest to read *nirmalinâ* for *narmmalimê*.

⁵ I propose to read *vassatu* (Skr. *varshatu*) 'may he rain'; but *vasatu* 'may he abide' would practically yield the same sense: 'may God abide with fresh water on the land.' *Nava* in *nav-ôḍakêna* might possibly mean 'nine,' *i.e.*, 'nine-fold'; and 'nine-fold, seven-fold' might correspond

to 'nine months, ten months' in the preceding sentence.

⁶ *Satta-khuttô* I take to be the same as *satta-khattô*, Skr. *sapta-kṛitvas* 'seven-fold.'

⁷ *Samantêna* I take to be Skr. *samantêna*; but it might also stand for Skr. *sa-mantrêna*, agreeing with *nav-ôḍakêna*, and mean 'produced through this charm.'

⁸ *Nârâyanô pârdâyanê* is an alliterative phrase which I cannot reproduce in translation. The traditional etymological meaning of *nâr-âyana* is 'that whose place of abode is water'; hence it is an epithet of Viṣṇu, and a term for the banks of the Ganges which are periodically flooded by it. *Pâr-âyana*, lit. 'going or abiding from end to end.'

. . . . (7) . . . May the words of this charm be effective ! Svāhā ! They are as follows, *the words* of this Great Mâyûrî (charm)

Second Leaf : Obverse.

(Lines 1-7)
 (2) on the cochineal insect, the sikaya (?), the *tree* Terminalia tomentosa, a noose, deliverance from sin, the friend of Kapila. Salutation to the blessed Buddha (3)
 Oh Ananda ! with this great Mâyûrî *charm*, which is the queen of the magic art and which was revealed by the Tathāgata, I shall effect the safety of Yaśamitra, his security, defence, (4) salvation, protection, relief and recovery, and preservation from danger, in case he is afflicted with fever ; also I shall effect the counteraction of any poison, and the destruction of any poison. May he live (5)
 Nor do I, oh Ānanda, clearly see him : *whether* he is in the world of Dēvas or of the Mārakas, or of the Brahmas, or of the Śramanas and Brāhmaṇas
 (6) whose security having been effected by this great Mâyûrî spell which is the queen of the magic art, he is furnished with security, defence, salvation, (7) protection, relief and recovery, preservation from danger, counteraction of any poison, destruction of any poison

Second Leaf : Reverse.

(Lines 1-7.)
 (2) *whether* he be fallen in the midst of princes, or in the midst of robbers, or in the midst of fire, or in the midst of water, or, (3) or in the midst of, or in the midst of disputes, or *whether* he be bitten by a snake, or have drunk any poison, or be exposed to all *kinds* of danger at once, he must bear in mind (this spell) ; (4) also in the case of any of the four hundred and four *kinds* of diseases due to (the three humours severally) or jointly, or if he be touched by any other disease of any other kind, (5) or if he be afflicted by swelling of the gums
 whatsoever the cause of his affliction may be, one who is liable to vata (?), oh Ānanda, will be released from punishment, one who is liable to punishment, from the infliction of blows, one who is liable to the infliction of blows, from, (6) one who is liable to, from censure, one who is liable to censure, from rômarha (?)⁹ Even so *shall it be* ; he will be released ; and his delivery from all

⁹ This passage apparently recites a climax of deliverances. At first sight the construction suggests itself *danḍēna muḥ-chishyati danḍārhaḥ*, 'he who is liable to punishment is released from punishment,' and so forth. But in my translation I have followed the construction as indicated by the interpunctuation in the original text, and by the fact that the series commences and closes with the single terms *vātārhaḥ* and *rômarhēna* respectively. Neither of these two terms, however, are intelligible to me. Possibly they are misspelled. *Rôma-ghnēna* 'destruction of the hair' has been

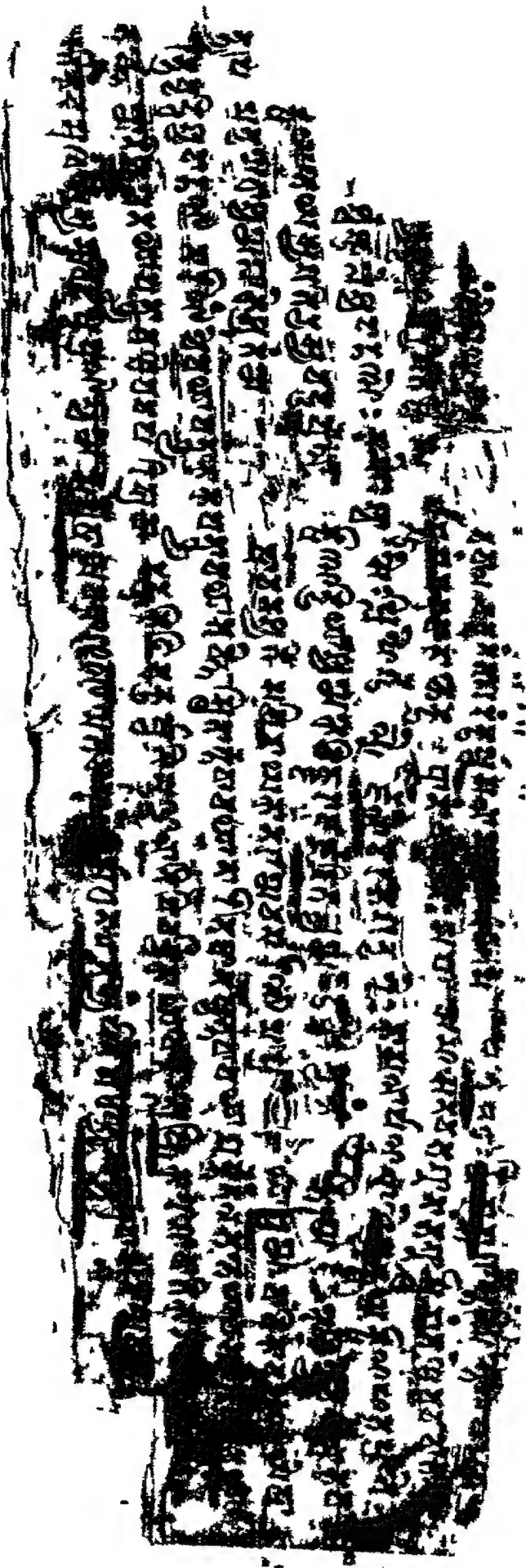
suggested to me by a Pandit as an emendation, the total shaving of the hair of the head being a well-known kind of punishment. I would suggest the reading *rôma-hârēna* 'deprivation of hair.'—I may note that this passage is almost identical with a passage in Part VII of the Weber Manuscripts, quoted by me in the Journal of the Asiatic Society of Bengal, Vol. LXII, p. 81, which runs as follows . [. . .] *danḍēna parimuchchishyati, danḍārhaḥ prahârēna parimuchchishyati, [prahârārhaḥ parimuchchishyati] paribhāshēna, paribhāshārhaḥ lôma[-hârēna]*. Unfortunately the first word

The Bowyer Manuscript.

Plate XXXVII

Part III Leaf 3

(10) 100056.



[illegible]

The Dover Manuscript.

Part IV Leaf 3

ବିଶ୍ଵାସୀ

[The image shows a page from an old manuscript with dense handwritten text in Devanagari script. The text is heavily obscured by dark ink smudges and bleed-through from the reverse side, making it largely illegible. Some faint words like "विष्णु" and "शिव" are visible.]

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Part IV Test 1

Barre,



Obverse.

- Reverse.

1. प्रथमशुद्धुणः ६०० भोगानां विप्रयोगस्तेन चिरेणैव दृश्यते अन्यसंप्राप्त्यसे स्थानं माविषादं करिष्यसि-द्वितीयशुद्धुणः ॥६॥ अर्थसिद्धिद्वयचैव
2. कुलस्थानंतथैव च प्राप्त्यसे सर्वकामांश्च भक्तस्य वचो यथा-तृतीयशुद्धुणः ॥६॥ विप्रमुक्तस्त्वमर्थभ्यो मिन्नैश्च सुहृदेव च उत्थानं चिन्तयानस्य
3. उद्विग्न इव दृश्यते - प्रथमापाप्मी-६०० चलाचोऽदं स्थानं दृश्यते समाकुलं न च नारभ्य से कार्यदुक्खेन च विमुच्यसे - द्वितीया पक्षी - ॥६॥
4. दिशः सर्वा समात्क्रान्ता कालधर्मोऽशुश्रूष्यती सुखं तेन कार्यत्वे तेन तेषु कदाचनः [तृतीया पक्षी]-६०० पशुवन्वाश्वयज्ञा वै विविधान्यच्च से तथा
5. ऽऽऽऽऽ च समुद्धानि दास्यसे नात्तसंशयः तृतीयः पक्षी ॥६॥ अतिक्रान्ता परिक्लेशा दुक्खं चैव समागतः शुभाशुभादिप्रसुतोऽसि लाभस्तोस
6. सुप्रस्थितः ॥

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1422 1423 1424 1425 1426 1427 1428 1429 1430 1431 1432 1433 1434 1435 1436 1437 1438 1439 1440 1441 1442 1443 1444 1445 1446 1447 1448 1449 1450 1451 1452 1453 1454 1455 1456 1457 1458 1459 1460 1461 1462 1463 1464 1465 1466 1467 1468 1469 1470 1471 1472 1473 1474 1475 1476 1477 1478 1479 1480 1481 1482 1483 1484 1485 1486 1487 1488 1489 1490 1491 1492 1493 1494 1495

Part V.—Leaf I.

Obverse.

- [illegible]

Plate XLIV.

Obverse.

- Reverse.**

- [illegible]

THE BOWER MANUSCRIPT.

Part V.—Leaf 3.

Plate XLV.

Obverse.

1. ५८८ सप्तपदासप्तसप्तपदासप्तसप्त
2. भविष्यतिचित्तिचित्तामनदुष्टकरीत्रुवा, इदं च तेष्वाचिनापुष्यप्रतिसर्व्वामनेन शीघ्रमेवमविष्यति—
3. इतोव्यायमेवेष्वनंशधिमिथसि—०८५८ डवटप्रतिबन्धानि चोरे नैवृत्तिके सह—अयुभानिचिचित्तेहितेनते
4. नास्मिपदातस्ततेनास्मिनामो अन्वमर्थविचिन्तिय, अयतेसुबद्ध कालोक्तं श्य मानस्य न संशयःसद्वाभ
5. द्रवतोचिप्रमुखेनोपगमिथसि ०८५५ धनधान्यद्विपूषां अस्मिन्सर्व्वसंपदा, यचतेमनसाध्याततत्तत्सर्व्वमविष्यति
6. चोषानितवदुस्त्वा निक्वाणंतेउपसितमविष्यति चतेप्रोतिविदेशमनेसुधा, ततोअयमवसोसि
7. पुनरेवामिथसि,

Reverse.

1. ५५८ शोभनतोइदंकायपुचचातिसमागमः भविष्यतिनसन्देहोधनंचाधिमिथसि सर्व्वव्याधौप्रशसनप्रीतरामदका
2. रिका, अचिरैरेवकालेनसर्व्वतसमविष्यति. यचतेमनसाध्यातंतते सर्व्वमविष्यतितलंमिथसिमाशोचसर्व्वतसमलोखितं,
3. एतचते अभिज्ञानं पृष्टानेतिलकसुखः भविष्यति सर्व्व यथाशास्त्रेनिर्दिष्टं—५८५ धनंधान्यचपुष्टिचकल्याणचा
4. धिमिथसि, दातंभोक्तुचतेकालो भद्रतेसु प्रस्यतं यचतेमनसाकिञ्चिदर्थइतोसमाहितं तल मिथसिमाशोच
5. दस्यतेसमलोखितं एतचतेअभिज्ञानमैशुनं सेवितलया—ससापन्नाचते भग्ना लचितेसमुत्थिता

Part V.—Leaf 4.

Plate LXVI.

१. ००८ तुकचतुष्पदकवैवाससानिकाः अत्रयः क०००००००००००००
२. अर्थनगमनं लाभो यल्ललाभोधनागमं रमित्थसिसदाहृष्टो ज्ञातिसंधंपुरस्कृतः एतंचतेअभज्ञान००००००
३. सेखिया ०५-पदचतुष्पद खेवावसानिकाः लाभोतेविपुलोद्योलङ्कोतेसमुपस्थिता
४. नित्यात्म्योपहारिणुजया हिलनादनं मिचंचसम्भूतानांसदासंभावइत्थस्मि,
५. चिरजीवोभवित्थसिधनवाञ्छनद्विवदा ०२५ द्विकस्तुप्रथमंयच्च
६. ००००००वसानिकाः पुचदारकालचेयुचिन्तातेहृदि वत्तैकार्यपरगतंचैवत
७. ००००००तैकिश्चिपापकं, परितापसनेहुत्त अभ्याख्यानकतोमहा

The Dover Manuscript.

Part V Leaf 3

Plate XIV

Obverse.

The Power of Manuscript.

Plate XLVI

Part V, Leaf 4

Obverse.

THE BOWER MANUSCRIPT.

Part VI.—Leaf 1.

Plate XLIX.

Obverse.

1. १० एवमया शुतमेकस्मिन्मये भगवाच्छ्रावस्त्याविहरतिजेतवनेभनाथपिण्डद्वारासमोक्तो
2. समयेनश्रावस्त्याजेतवनेभनाथपिण्डद्वाराग्ने-स्वातिनीमभिष्टुप्रतिवसतिस्तु-नवोदहरःस्तव
3. ॥ अचिरप्रव्रजितः अजिरागतःइमंघर्षीविनयंघस्याखेजेत्ताकदाकंशिपाटयमानोव्य
4. ८ तरात्यूतिदारुण्यं निष्काममहताकथासर्पणं दक्षिणेपादांगुष्ठदष्टःस ज्ञात्वाकायभूसौप
5. तितः क्षेपस्त्रावंल क्षीणचपरित्यक्त्यमानाश्राद्धादीदशुभानानन्दस्वार्तिभिर्भुजमनधिकवाढा
6. गान्धेनवाह्यमन्त्रमक्षीणचपरित्यक्त्यमाणंस्वपंतदृष्ट्वाचपनसरिप्तसंनिप्तो

Reverse.

1. तस्याहंभगवन्प्रतिपद्यामि-एवमुक्तेभगवानायुभक्तमानन्दमेतदवाच-गच्छलमानन्दतथाप्युक्त
2. वचनेन-अनयासहसमाययौविद्यारालायास्वातिभिर्चोरबाकरोद्दुष्टसंपरिचंपरिग्रहंपरिपालनंथान्ति
3. स्वस्त्ययवंदंष्ट्रपरिमारं विषदुषणंविषनाशनंसीमाबन्धरथोबन्धंचकरोद्दि-देवग्रहातो-नायग्र
4. हातो-असुरथाप- मरुतग्रहातो-गन्धर्वग्रहातो-किबरग्रहातो-महोरगग्रहातो
5. यक्षग्रहातो-राक्षसग्रहातो-प्रेतग्रहातो-पिशाचग्रहातो-भूतग्रहातो-कुंभाक्षग्रहातो-भूतनग्रहातो
6. कटपूतवग्रहातो-स्कन्दग्रहातो-उम्बादग्रहातो-च्छायाग्रहातो-अपस्मारग्रहातो-शोसारकग्रहातो

Part VI.—Leaf 2.

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Plate LI.

Obverse.

- Reverse.**

1. मनसिना-कालकोअपलालक्षमोगवान्यामणेरकादविमुखोभणिवैवपुष्परोकोदिशपतिःककोटिक
2. शंखपादकंबलाखतरावुमौ-एतेअपिचमेमैचोगाराज्युनित्यशः-साकोतकक्षुभीरयूचो
3. मसूयैवच-उगातिमे नकालिनमैचीमिरिषिकुच-तथापूरणकण्ठकमैचीयकटमुखेनच
4. कोलकेनमुनन्दनवसौ युत्रेणचसदा-एलपत्रेणमैचीमैचीलवुरेशच-पिथिलक्षमहानागो
5. सुचिलिन्दविश्रुतःपिथीविचरास्येनागतवैवजलिनगता-अंतरीक्षवरायेमेरसमा
6. श्रिताःएकयाष्वीशीशीहिमैचीवेहिमिनित्यशःअपादेभमैचीमैचीनेहि००००००००००

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० रिफ़ूनी रिफ़ रिफ़

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Plate LII.

[illegible]

1. परपाण्यतुसाह-सर्वभयेश,सर्वोपद्रव्य,सर्वोपसर्गोपायाय,सर्वज्जरेश;
2. सर्वव्याधिय,सर्वयज्ञेश,सर्वविशेष्य,रक्षतुः॥

Plate LIII.

Reverse.

- [illegible]

Plate LIV.

Obverse.

- Reverse.**

1. नननननननननननननननननननननननननननननननन
2. नननननननतन, राजकुलमध्यगती, चीरमथगतनाग्नि मध्यगत, उदकमध्यगतन, न्ननननननननननननन
3. नननननननमथगतेविवादमधुगतेन, अहिष्टकेन, विषपीतकेन, सर्वमयसन्निपातेच, मनसिकर्त्तव्यननन
4. ननननननननक सन्निपातिन्न चतुरश्रचतुष्पथाधिश्तेष्वन्यतरान्यतरैणयाधिनास्पृष्टेनन
5. ननननननननवात्यंसुत्यब्राह्म, तत्कस्मादेतो, वताहीह्यानन्दखेनमुचिष्यते, दण्डार्हः प्रहारिण,प्रहारार्हः श्रनननन
6. नननननन;परिभाषया, परिभाषणाईरोमाहेणएवमेवमुज्झिति, सर्वव्याधिर्विनिहतित्तच्चास्त्यभविनननननननन
7. ननननननननननननननननननननननननननननननननननननन

The Overcoming Spirit,

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